ঘোষা-ৰত্ন

GHOSA-RATNA

(GEM OF SPIRITUAL DICTUM)

"দামোদৰং প্ৰপদ্যেঽহং করুণানন্দ সাগৰম্।"

I bow down to Damodara, the ocean of compassion and joy.

'দেৱ দামোদৰ গুৰু পুথি প্ৰকাশন সমিতি'ৰ অনুপ্ৰেৰণাত,

সম্পাদক—শ্ৰীনৰনাৰায়ণ দেৱ গোস্বামীৰ উপদেশত

প্ৰকাশিকা—শ্ৰীমতী সৰোজ প্ৰভা দেৱী বি, এ
মণিপুৰী বস্তি, গুৱাহাটী—৮

Under the auspices of the 'Deva Damodar Guru Puthi Prakashan Samiti'—

Edited by—Shri Narnarayan Dev Goswami.

Published by—Smti Saroj Prabha Devi, B.A.
Manipuri Basti, Gauhati-8.

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12. Shri Rama Kanta Talukdar, B.A.,
    Vill—Muguria, P.O. Pathsala, Kamrup.
13. Publisher—Smti Saroj Prava Devi, B.A.
    Manipuri Basti, Gauhati-8

First Edition—1976
Price—Pucca Binding—Rs. 12·00

Printed at the Purbadesh Mudran, Rehabari, Gauhati-8.

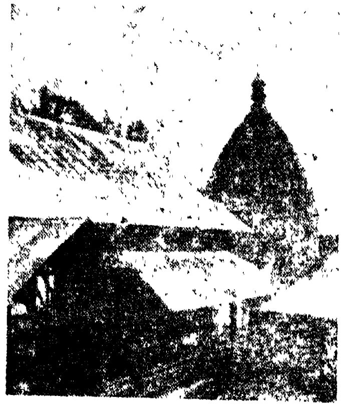


১৬৬৯ শকত পাটবাউসীত আহোম ৰজা প্ৰমত্তসিংহৰ সজোৱা দেৱ দামোদৰ গুৰুৰ পুৰণা মঠৰ ঠাইত নব নিৰ্মিত মঠ।

The New Matha of Deva Damodar Guru at Patbausi replacing the old one constructed in 1669 by the Ahom King Pramatta Singha



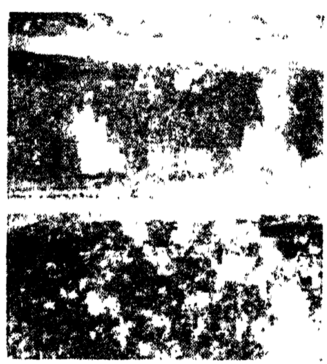
The remains of the old Matha of Deva Damodar Guru at Pathausi constructed in Saka 1669 by the Ahom King Pramatta Singha, believed to be the first of its kind ever built by an Ahom King.



The temple of Hayagriv Madhava on the Manikut Hill at Hajo.



The wooden Sandal of Deva Damodar Guru brought from Cooch Behar by Gobindadev Goswami and kept for obeisance at Damodar Dham, Pandula.



A view of the tank in Vaikunthapur (Bhitarua Dhap) where Damodar Guru used to take bath.

সূচীপত্ৰ

CONTENTS

		Page
Editor's Foreword	....	A
Publisher's Note	....	H
Introduction—by Dr. Bhagaban Chandra Deva Goswami, M.A., Ph. D.	....	i
বেদবাক্য	...	৫৩
Veda Vakya	....	Liii
সূচনা	....	১
Opening Supplication of the author	....	1
গুৰু নিৰ্ণয়	....	৫
Choice of Preceptor	....	5
ঈশ্বৰ স্বৰূপ গুৰু নিৰ্ণয়	....	১০
Choice of Godly Preceptor	....	10
দেৱতা নিৰ্ণয়	....	১৫
Choice of Deity	....	15
জন্মাদ্যস্য শ্লোকৰ কীৰ্ত্তন	...	১৮
Praise of the verse Janmadyasya	....	18
পৰম ধৰ্ম্ম নিৰূপণ	....	৪৭
Determination of the Supreme Religion	....	47
শাস্ত্ৰ নিৰ্ণয়	....	৪৮
Choice of the Scripture	....	48
শৰণ নিৰ্ণয়	....	৫০
Determination of the nine kinds of Sarana	....	50
শৰণ	....	৫১
Refuge	....	51

		Page
ভজন	...	৫৩
Bhajana	....	53
ভক্তি	....	৫৪
Devotion	....	54
শ্ৰৱণ	....	৫৬
Hearing	....	56
মনন	....	৫৮
Ratiocination	....	58
অধ্যাপন	....	৫৯
Teaching	....	59
শীল	....	৬০
Conduct	....	60
শিক্ষা	...	৬২
Education	....	62
স্বভাৱ	...	৬৪
Nature	....	64
শৰণ	...	৬৬
Shelter	....	66
সৎসঙ্গৰ মহিমা	...	৭৩
Power of the Saintly Company	....	73
সন্তৰ পদধূলিৰ মহিমা	....	৮৭
Glory of the dust of the Saint's feet	....	87
প্ৰাৰ্থনা	....	৯৪
Entreaty	....	94
ভাৰতবৰ্ষৰ প্ৰশংসা	...	৯৭
Glorification of the land of India	....	97

Page

নৰতনুৰ প্ৰশংসা ১০০
Praise to Human Body 100
নামৰ মহিমা ১০১
Miracle of Name 101
নামৰ ঝুমুৰি ১০৫
Crowded Shower of Names 105
নামৰ উৎকৰিষা ১০৯
The Excellence of Name 109
কলি নিৰ্ণয় ... ১৩৬
Determination of Kali 136
কৃষ্ণনামৰ মহিমা ১৩৯
Divine Power of the Name Krisna 139
ৰামনামৰ মহিমা ... ১৪৭
Excellence of the Name Ram 147
নামৰ অপৰাধ ১৪৮
Offences to the Name 148
নাম সাধন ১৫৪
Derivation of Names 154
প্ৰাৰ্থনা ১৬৩
Prayer 163
উপদেশ ... ১৬৬
Advice 166
কেৱল নাম ১৭২
The Names Alone 172
প্ৰাৰ্থনা ... ১৭৪
Prayer 174

		Page
আত্মখেদ	....	১৭৭
Dejection of the Soul	....	177
প্রার্থনা	....	১৮০
Prayer	....	180
শ্রবণাদি ভক্তির ভেদ	....	১৮৪
Classification of Devotion such as Listening etc.	....	184
বাসনা ভেদ	....	১৮৭
Different kinds of Desire	...	187
কীর্ত্তন	....	২০০
Chanting	....	200
নমস্কার	...	২০১
Salutation	....	201
মিনতি	....	২০২
Entreaty	....	202
দীর্ঘছন্দ	....	২০৫
Long Rhyme	....	205
কৃপা পুরুষার্থ নির্ণয়	....	২১৩
Ascertainment of the Merit of Grace and Efforts	....	213
কারুণ্য	...	২১৪
Sympathy	....	214
কাকুতি	....	২১৬
Supplication	....	216
দীর্ঘছন্দ	....	২১৯
Long Rhyme	....	219

		Page
আত্মখেদ	....	২২০
Repentance of the Soul	....	220
প্রার্থনা	....	২২১
Prayer	....	221
বাৎসল্য রস	...	২২২
Filial Love	...	222
সখ্য রস	....	২২৩
Love of Friendship	...	223
সাহত্য রস	...	২২৩
Love of togetherness	....	223
মাধুর্য্য রস	....	২২৪
Romantic Love	....	224
শ্রবণের মহিমা	....	২৩১
Merits of hearing	....	231
কীর্ত্তন	...	২৩৫
Chanting	...	235
নামের কীর্ত্তন	....	২৩৭
Chanting of Name	....	237
স্তুতির কীর্ত্তন	....	২৩৮
Chanting of Eulogy	....	238
কথার কীর্ত্তন	....	২৩৮
Chanting of the Talk	....	238
গীতের কীর্ত্তন	...	২৩৯
Chanting of the Song	....	239

		Page
স্মরণ	....	২৩৯
Remembrance	....	239
রূপ স্মরণ	...	২৪১
Remembrance of Form	....	241
পদ সেবন	....	২৪৬
Bowing down to the Feet	....	246
সাধন	....	২৪৮
Conduct	....	248
অর্চ্চন	...	২৫২
Worship	....	252
সাধন পূজা	....	২৫৪
Worship of Achievements	....	254
বন্দন	...	২৫৯
Adoration	....	259
ফলরূপ দাস্য	....	২৬৫
Servitude of Fruit	....	265
সাধন দাস্য	..	২৬৬
Servitude as the Means	....	266
আত্ম নিবেদন	...	২৭১
Self-Surrender	....	271
কীর্ত্তন (অম্বরিষ চরিত্র)	...	২৭৪
Chanting (Character of Ambarisa)	....	274
দেব দামোদর ঝুমুরি	....	৩০৪
Deva Damodara Jhumuri	....	304
নিবেদন	...	৩১৮
An Appeal	....	318

EDITOR'S FOREWORD

"Deva Damodara Shuddhamata Kahilanta Loke Abirata
Jar Mata Mani Pandita Brahmanachaya;
Krisna Pada Padme Bhajilanta Sthane Sthane Satra Patilanta
Jahar Jashashya Brahmanda Vedi Bahaya".

"People were steadily unanimous in their opinion that the doctrine of Deva Damodar was certainly pure and by following the doctrine some of the scholarly Brahmins became dedicated to the lotus-feet of Krisna and established Satras (Religious Institutions) at different places and his fame spread far and wide." Ghosa Ratna-28

Vedic culture has a firm hold in the Eastern part of India. Many people with diverse culture came here from the North and the East and sometimes conquerred the land ; but, they merged with the sons of the soil, accepted the Vedic culture, and also adopted the language of the soil and thus never retained a separate entity.

From the Vedic point of view, the sanctity and importance of this part of India can be

judged from the facts that people from all parts of India come here to worship the Mother Goddess "Kamakhya" with great reverence; so come people, including a great number of Sanyasis from all parts of India to "Parashuram Kunda" to take the holy dip; the Bhutanese flock to the Hayagriva Madhava Temple, Hajo, near Gauhati and Aswakranta, North Gauhati, for worship there; people from far off places in India visit Bashistha Ashram, associated with the mythological belief that here Lava and Kusha, the two sons of Lord Rama, also received their education and training through the family priest, sage Bashistha.

Verily, this is the land wherefrom pragjyotishadhipati emperor Bhagadatta took active part and showed great heroism on the side of his son-in-law emperor Durjyodhana, in the great Mahabharata war; here again Arjuna was defeated by his son Babrubahana in Manipur. This is the region where, under the royal patronage of the Barahi king Mahamanikya, the "Flawless poet" Madhava Kandali rendered thc Ramayana into the Assamese language in the distant fourteenth century and here under the inspiration and patronage of Maharaj Narnarayana (1533 AD-1587) the

Prayog Ratnamala, monumental Sanskrit Grammar, was written by Purushottam Vidyabagish, in the 16th Century for the easy teaching of Sanskrit. Madhava Kandali was the first Assamese Ramayana poet and he was the first of all the other Ramayana poets of the provincial Aryan languages of India. Later in the fifteenth-sixteenth centuries, Srimanta Sankardeva took Kandali as the ideal in the literary field.

In this part of India, the "Kalika Puran" was written in Sanskrit in the 10-11th Century and later the "Yogini Tantra" was also written in the same language.

From the readings of the Ambari Stone Inscription, dating 1232 A. D., it has been known that the Vedic culture was prevailing here, through the Satra System long before the 13th Century.

Thus this part of India, having such a glorious past, gave birth to some saints through whom the cultural atmosphere of the land echoed and re-echoed through the Ages right from the Vedas down to the present time.

With great reverence I bow down my head to Deva Damodar Guru who visited the earth with knowledge of divine truth in

1410 Saka (1488 A.D.) and left the world in 1520 Saka (1598 A.D.) after the period of 110 years, as an incarnation for the preservation and spread of the Eternal Religion—the Sanatan Dharma, to save humanity. His teachings were mainly based on the Vedas, the Bhagawata and the Geeta. Males and females, saints, Brahmins, non-Brahmins and kings, all could be his disciples, having access to the Satra and could take the initiation (Guru Mantra) for their salvation. His teachings were without any criticism against any person or creed ; his view was so wide that he did not object to the reading and following the Koran if one derived peace of mind thereby. His appearance was calm and majestic like the Pacific ocean and he faced everything with courage and never deviated from truth. His spiritual power was so great that apart from other common people, the intelligentsia, including Bhatta Deva and Gopal Misra Kaviratna and the reigning King Lakshminarayan of Cooch Behar himself, became his disciples.

Considering the autonomous ideal of the religious institution (Satra) and the merit of Bhatta Deva, Deva Damodara Guru gave

the charge of his main Satra to him instead of giving the charge to any of the member of his family.

Bhatta Deva wrote several books including the Bhagawat, the Geeta and the Bhakti-Ratnavali in prose, at the suggestion of the Guru in a lucid style so that its exposition may easily be grapsed by the common man. The Assamese prose literature of Bhatta Deva took a leading role in India in the early 16th Century when no other literature in the world, except a few in England, reached that stage of development in prose writing. Many of the noted Indian writers expressed their high estimation on this remarkable work on the Geeta in prose literature.

Gopal Misra Kaviratna, Sakha (Friend) of Bhatta Deva and disciple of Deva Damodara Guru, who was an erudite Sanskrit Scholar, and who established a Satra at Khudia Village in the Kamrup District, wrote several books, including the Ghosa Ratna (Gem of Spiritual Dictum) to propagate the devotional religion based on the Vedic culture. This book, Ghosa Ratna was first published with a preface of Pandit Hem Chandra Goswami in the Assamese language and subsequently

it was published several times as the book has great demand from the reading public. Considering the weight and popularity of the book, I thought it proper to publish it with English Translation so that the people outside Assam might know about the worth of the Book which will be clear from the Introduction written by Dr. Bhagaban Chandra Deva Goswami, M.A., Ph. D., the Head of the Department of Philosophy, Prag Jyotish College, Gauhati.

With this idea, a suggestion was given to Smti Saroj Prabha Devi, B.A. who wrote a book in Assamese about the life of Swami Dayananda, to publish this book with English translation. She gladly accepted the suggestion and I hope she will apply her mind for publication of other books about Deva Damodara Guru, who preserved the Sanatan Dharma in tact for peace in the human society in this part of India, where more than 243 Satras are propagating the Vedic culture according to his teachings.

I am grateful to Sri Uma Kanta Sarma, M.A., Shri Tarini Kanta Bhattacharyya, M.A., Ex-Principal, Cotton College, Gauhati and Dr. Bhagaban Chandra Deva Goswami,

M-A., Ph. D., for their valuable help in rendering the Assamese verses of the book into English. I expect further assistance from them in future publications, hoped for, in this line. I am also grateful to Shriman Kamini Kumar Goswami for rendering help in the matter.

By the divine inspiration of Deva Damodara Guru, Geetavali, Krisna Sangeet, Ghosa-Ratna in Assamese verses, Katha Bhakti Ratnavali, Deva Damodara Guru, Damodara Byakhyan and this Ghosa Rantna with English translation have been published under the auspices of "Deva Damodara Guru Puthi Prakashan Samiti" and it is hoped that he will guide us to make further publication about his teachings for propagating Sanatan Dharma, based on the Vedas, the soul of which is the Gayatri Mantra.

"Satyameva Jayate"

"Uttisthata jagrata prapyavarannivodhata."

Manipuri Busti.
Gauhati. Narnarayan Dev Goswami.
19. 11. 76.

PUBLISHER'S NOTE

"........Deva Damodara Guru Suvarnara
Bhaila Meru........"

(Deva Damodara, the spiritual guide, became the Pillar of Gold)

Ghosa Ratna—714.

Being inspired by the publications of several books by the "Deva Damodara Guru Puthi Prakashan Samiti" and under the guidance of Shri Narnarayan Dev Goswami, I have taken up the work of the publication of the book "Ghosa Ratna" (Gem of spiritual Dictum), with English translation, written by the erudite Sanskrit Scholar Gopal Misra Kaviratna, disciple of Deva Damodara Guru, in the 16th Century. Assam can not forget late Pandit Hem Chandra Goswami, who rendered valuable service to the Assamese language by publishing some monumental books. It is to his noble efforts that the "Sanchipatia" Ghosa Ratna was first published with his valuable preface. Then it was subsequently published with the preface written by Prof. Uma Kanta Goswami, Ex. D. P. I., Assam and later it was published by Shri

Narnarayan Dev Goswami with these two prefaces.

This book, with English translation, is published with the hope that the readers of all category may know what efforts were made by the disciples of Deva Damodara Guru in the 16th century, to propagate the Sanatan Dharma, mainly based on the Vedas, the Bhagawat and the Geeta, among all kinds of people without any conflict and distinction of caste, creed or sex.

It is needless to speak of the hoary Brahmaputra Valley Civilisation in the Eastern part of India where so many temples and ruins above the surface of the land, and below, are in existence. By the recent findings at Ambari, Gauhati and other places in this region, civilisation and religion, based on the Vedas, are coming to light gradually.

From the mythological records it is found that the Krisna cult was in existence in the eastern part of India from early time; and the book makes the fact quite clear.

The "GHOSA RATNA" is considered by many to be a very important book in the Vaisnavite literature of the 16th Century. That the poet was an able writer and an

erudite scholar will be seen from the book itself. The book is more important, because it serves as a kind of Standard Treatise on the Bhakti cult of the pro-vainsavite movement in Assam. The book has both authority and popularity. Men who want to know about that great movement will find much helpful material in it.

With this end in view we have brought out this edition wherein we have given English translation of the text, together with the Assamese.

The publisher will feel amply rewarded if the book serves its purpose.

The publisher is grateful to all those who helped in various ways in bringing out this book. Gratefulness is also due to the Government of Assam for their part-assistance by way of grant and loan for publication of the book.

Inspite of our care, some spelling mistakes have crept into the book. The Publisher apologises to the gentle reader for the same.

"GUROH KRIPAHI KEVALAM."

Manipuri Busti
Gauhati-8 Saroj Prabha Devi. B.A
18. 11. 76.

INTRODUCTION

I

The GHOSA RATNA (Gem of Spiritual Dictum) seems to have been the out-come of the poet Gopal Misra's devotional utterances regarding metaphysical significance of the Vaisnavite religion preached by Guru Damodara Deva. The poet Gopal Misra had got the inspiration of compiling this work in Assamese by collecting matarials from the various sources of the hoary Indian tradition and culture by the grace of Guru Damodara Deva. The topics that are included in this work are primarily related to the devotional aspects of the Religious Philosophy of the Vaisnavite religion of India and the poet deals with these topics for bringing out the everlasting values not only for the devotee but also for the common man.

To evaluate the book in its proper perspective one has to refer to the Great Guru Damodara Deva and his Mission. This is necessary because most people out-side Assam

are not very much conversant with Damodara Deva and his teachings to humanity.

The great Guru Deva Damodar flourished in the North Eastern part of India and showed the path of liberation to a larger section of people of this area than any other saint. We have not got as yet any writing of his own except some devotional poems for proper evaluation. But he is known to have inspired many of his chief disciples to write books to fulfil the cause of his Mission. His chief disciple, namely Bhatta Deva, was advised to write the Bhagawata, the Geeta and the Bhakti Ratnawali in prose style. Bhattadeva's writings were highly appreciated by the eminent writers like Rabindra Nath Tagore, Acharya P. C. Roy and Sir Ashutosh Mukherjee.[1]

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1. "Indeed the prose Geeta of Bhattadeva composed in the Sixteenth Century is unique of its kind. Assamese Prose literature developed to a stage in the far distant sixteenth century, which no other literature of the world reached, except the writings of Hooker and Latimer in England."

Acharya P. C. Roy.

"The people who could write the Geeta in such prose in the Sixteenth Century was not a small people."

Sir Ashutosh Mekherjee.

In the history of Indian culture we see reformations from time to time. Right from the period of the Vedas down to the evolution of the Vaisnavite and Neo-Vaisnavite religion, reformations occurred. In Assam also that form of reformation took place in the early Sixteenth Century and it was through the magnetic personalities of Sankara Deva, Damodara Deva and Harideva that the reformation took concrete shape. For that purpose they had to engage their devotees, disciples and followers of diverse capabilities to produce literary works, to compose songs of devotional character, to organise and establish religious institutions so that the common people might get educated on the line of that reformation. This reformation with its emphasis on the devotional aspect of religion came into being in tune with the spirit of the time[2]. The share of contribution

1. "It is a very striking book, interesting from many points of view. You may very well be proud of the author of this book who could handle prose in such a remarkably lucid style more than a Century before we had any prose book in Bengal."
Rabindra Nath Tagore

2. "Harernāmaiva nāmaiva nāmaiva mama jivanam.
Kalau nāstyeva nāstyeva nāstyeva gotiranyatha."
Bhagawata.

made by Deva Damodara through the writings of his disciples to that reformation, with himself at the helm, may be said to be very great and for the understanding and proper evaluation of that contribution one has to go through the works of his disciples.

Damodara Deva was born at a village named Nalacha in the District of Nowgong of Assam in the Saka era 1410 (1488 A. D.). He was a Brahmin by birth and is said to have belonged to the line of the sage, Gautama. His parents were Sadananda Deva and Susila Devi. They had four sons of whom Damodara was the youngest. The naming of the youngest son of Sadananda was very significant. The "Guru Lila" written by Ram Raya says that Sankara Deva who lived in the neighbourhood and happened to be the friend of the family came to see the new born baby and out of joy uttered the name Damodara and told the parents of the boy that their son would be recognised by the name Damodara and he would be the cause of salvation of people of this Iron Age[3]. This name Damodara

3. "Kalira lokaka nistara Karila Damodara Rupa dhari." (Guru Lila)

was also supported by the science of making Horoscope. It is mentioned in the book "Deva Damodara Guru" that Damodara's parents called in an astrologer on the due date of calculating the Horoscopic name of the newly born child and after calculating points the astrologer found that the child's name should begin with the letter "D" and as such the child was named "Damodara". And it is said that Mahapurusa Sankaradeva was also present on that auspicious occasion[4]. He read under an Adhyapaka (Teacher), Kalapa Chandra Bhattacharyya by name in the traditional manner and within a few years he became well-versed in the Sastras, namely, the Vedas, the Upanisads, the Vedanta and the other allied Scripture texts. Although Damodara Deva had acquired knowledge of scriptures from Kalapa chandra Bhattacharyya, yet he had an Intuition which enabled him to be recognised as a Sadguru and Santa (Real preceptor and saint) amongst his scholarly compeers and also in the galaxy of scholars in the court of king Parikshit Narayan of Vijay Nagar[5].

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4. Deva Damodara Guru by Sonapati Deva Sharma P. 25
5. Ibid .... P. P. 216-220.

Damodara Deva led a married life at the age of seventeen. Some time after his marriage his father Sadananda and his two elder brothers died. His mother Sushila Devi also died a few months before his shifting from Nalacha to Kamarupa. Damodara Deva came over to Kamarupa and stayed at the village Ratneswara, a former place of residence of his father and situated near the Hayagriva temple of Hajo. He left Nowgong because the political climate of the region (Nowgong) was not favourable. The then Ahom king, Chuhunmung launched a movement against the Bhuyans and Shri Sankaradeva also did not escape it and hence he had to flee away from Bardowa of Nowgong to Kamarupa for his safety. At the time of Shri Sankaradeva's departure, Damodara Deva had also been requested by Shri Sankaradeva to do the same. But he came to Kamarupa after six months, for he had to perform the death rites of his deceased mother at the village Nalacha.

Damodara Deva came to Patbausi after staying for some time at Ratneswara. While he was at Ratneswara he had recited and interpreted the Bhagawata in the temple of

Hayagriva Madhava of Hajo. It is said that at that time Shri Chaitanya of Bengal came to Hajo for pilgrimage and the possibility of the meeting between Shri Chaitaya and Shri Damodara Deva[6] cannot be ruled out. Guru Damodara is believed to have been initiated (Diksita) before this by the sage Narada in the form of an ascetic[7].

The Narada episode seems to be very significant because in the succeeding periods of Shri Damodar's life the Synthesis between the ideals of the Nigama (Deductive) and the Agama (Inductive) procedures of Sadhana has been found to have been preached by him amongst his disciples. Narada, the divine sage of mythology is said to be a synthesiser between two opposite principles and he is believed to appear whenever there is some kind of impasse or indecision regarding problems. He appears in the scene and gives hints of what should be the right course of action leading to the happy solution of the problems. The Narada inspiration may be a matter of speculation for people

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6. Deva Damodara Guru by late Sonapati Sharma. P. 48

7. Ibid P. P 56-80

who are not in the line of theology. But for the faithful enquirer of the secret science of theological beliefs it might not be impossible, and hence Bhattadeva cited in his Sanskrit Sloka (Verse) that Damodara was given Divine light by the sage Narada* and this may be an instance of showing the common man that we need a guide in the spiritual science. But for those who believe in the *a priori* theory of knowledge, knowledge may come from within automatically which is not believable empirically. However, it is a matter of strong belief that the divine sage Narada might have come to Damodara Deva and instructed him in the ideal of Synthesis just as Narada is said to have appeared and instructed Vyasadeva, while the latter was at Vadarikasram pondering over some of the troubles of his mind[8]. Vyasadeva did it in

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* "Kāmarupe Hayagriva mādhavacala Sannidhau Naradābhirupenaiva tasmāijnānamadāt mudā "

Bhattadeva—Damodar Guru-P. 78

8. "Kimva bhagavatā dharma na prāyena nirupitah. Priyāh paramahamsānām ·ta eva hyacyutapriyāh. Bhagavat 1/4/30

Narada Uvaca

"Parāsarya Mahābhāga Bhavatah kaccidātmanā Paritusyati Sarira-atmā Mānasa eva va.—

Bhagavat-1/5/2

the form of writing the Bhagavata Purana as instructed by Narada and got solace and peace of mind. Since Saint Damodara Deva preached the ideal of synthesis as depicted in the Bhagavata Purana by Vyasa and advised by the divine sage Narada, so Damodara Deva's initiation by Narada should not sound bizarre.

Saint Damodara Deva made Patbausi the apostolic Centre of his mission. Coming down-wards from Ratneswara to Patbausi Damodaradeva made up his mind to settle there permanently as Shri Sankara Deva was staying at Varalchung, a place not far from the place of Damodara's stay. After the arrival of Saint Damodara many people came to see him and his magnetic personality attracted some of them to become his disciples. One of the notable features of his magnetic personality is that Ramraya, the younger brother of Mahapurusa Sankaradeva who was also a Bhuyan, (a kind of an adminis-

8. Vyasa Uvaca

"Astyeva me sarvamidam tvayoktam tathapi Natma Paritusyate me.

' Tanmulamavyaktamagadhavodham pricchama he tvatmabhavatmabhutam.

Bhagavat 1/5/5.

trator under the Kooch King) became the disciple of saint Damodara[9] and requested him to establish a Satra (a seat of Vaisnavite Culture) at Patvausi. Damodaradeva purchased a plot of land from Ramraya for this purpose by exchanging a Tola of gold[10] and began to spread his vaisnavite ideal remaining at the helm of the mission. He was supported by his twelve disciples in all respects and they also remained with Damodaradeva in the Satra, by chanting the glory and the efficacy of the name of God. They were Visnudasa, Payonidhi, Paramananda, Ratul Charan, Madhu, Krisnananda, Ramananda, Hari, Raghunath, Jagannath, Ramdas and Ramraya[11]. Ramraya, the writer of "Guru Lila" compares Saint Damodara and his devotees with the sun in the sky and lotus in the lake. He writes that Saint Damodara dazzled like the sun and blossomed like the lotus amongst his devotees. His presence in the assembly of devotees in the Satra resembles the Lord of goddess Laksmi in heaven[12]. At Patvausi he had discourses

9. Deva Damodara Guru P 52.
10. Guru Lila edited by Sarat Chandra Deva Goswami P 44.
11. Ibid P 45.
12. Ibid P 47.

with his twelve disciples as regards the nature of Reality, the origin and the dissolution of the universe and the like. These discourses have been named as "Damodara Vyakhyan" noted down by Krishnananda, one of the close disciples of Guru Deva Damodara. Shri Harideva, another Vaisnavite preceptor joined the discussions on the religious topics along with Damodara and Sankara while the former stayed at Maneri, a place not far from Patvausi.

Shri Bhattadeva, a scholar in Sanskrit learning, at the advice of his father, came out from his home in search of a Saintly preceptor. He got the information about Damodara Deva. He came to Patvausi and met Damodara Deva there in his Satra. There is a good deal of confusion as regards when and how Bhattadeva met Damodara. But it is an established fact that Bhattadeva met Damodaradeva at Patbausi and was attracted by the latter's saintly and magnetic personality[13].

After meeting the saint and having the discussions about the secrets of the devotional aspect of spiritualism, Bhattadeva surrendered

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13. Deva Damodara Guru P-P 110-111.

himself at the feet of Shri Damodara Deva and the latter took Bhattadeva as no other than his close second, as another Damodara (Apara Damodara). This union between the two luminaries made the mission of Damodara hundred ways successful. Gopal Misra, the 'Sakhi" (fast friend) of Bhattadeva and also writer of the present book "Ghosa Ratna" came to Shri Damodara Deva knowing about him from Bhattadeva and became one of Damodara Deva's Scholar disciples. These two were not the only Scholars who met Damodara Deva at Patvausi, but there was also a galaxy of other saintly personalities namely, Santadeva, Bhagawan Deva, Banamali Deva, Vamsi Gopal Deva, Kapildeva, Arjundeva, Valadeva, Narayan Deva, Manohara, Paramananda, who came to the touch of the Master. They were initiated to Damodara's fold and were advised to establish Satras (Cloisters) in their respective places for the advancement of social, ethical and spiritual aspects of human life. At the behest of Guru Damodaradeva they established religious institutions in their own native places and served the cause of their preceptor, and after the passing away of Damodaradeva they became the religious heads of those Satras.

Old Kamarupa was divided into four Pithas (Seats) known as Ratna Pitha, Kamapitha, Saumar Pitha and Swarna Pitha.** Patbausi was within the jurisdiction of Kamarupa (Kamapitha) ruled over by King Parikshit Narayan, grand son of Chilaraya, the Military Commander and brother of king Naranarayana. Parikshit Narayana stayed at Vijay Nagar, the Capital of his kingdom. Once Kameswara Giri, a Tantric ascetic, and Sivavara, an astrologer, went to the King and spoke ill of Guru Damodara Deva and his

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** Haragaurisamvada divides Kamarupa into four pithas with clearly marked river boundaries viz. (1) Ratna Pitha—between the Karatoya and Svarnakosa, (2) Kamapitha-between the Svarnakosa and the Kapili, (3) Swarnapitha-between the Puspika and the Bhairavi, (4) Saumara-between the Bhairavi and Dikrang river.

(A cultural History of Assam-early period, by B. K. Barua P 15)

Yogini Tantra splits Kamarupa into nine Pithas- (1) Punyakhya (2) Maddhya Pitha, (3) Nila Pitha (4) Saumara, (5) Hayastamva (6) Sivatalpa (7) Varahi (8) Kolapitha (9) Sripitha. The above four divisions of Kamarupa are regarded as classical in later document.

(The mother Goddess Kamakhya by B. K. Kakati P 7.)

mission before the king. They said that due to the influence of Damodara Deva the subjects of his kingdom had given up the Tantric form of worship of gods and goddesses and also the worship of Durga in the Autumn and as a result of non-worshipping the gods and goddesses there would be a great disaster in his kingdom, and natural calamities in the form of untimely draught,flood, epidemic etc. would overtake the land and the subjects would suffer great distress. So both of them requested the king to take action against Damodara Deva by promulgating an order that either Damodara Deva should worship the goddess by offering sacrifices or he should leave the Kingdom at once so that the common people might not be misled by his mission. The king then sent his messengers and summoned Damodara Deva to come to him. At the king's call Damodardeva knew it intuitively to be a call from the Almighty and a time for leaving Patbausi for-ever. Hence before leaving, Damodardeva advised his disciples on how to carry on the mission in his absence and asked Bhattadeva to write the Bhagavata in prose for the benefit of the common people.[14]

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14. Deva Damodara Guru P. P. 211-14.

After that Damodara Deva started for Vijay Nagar, the Capital of King Parikshit Narayan with a band of sixty Vaisnavite celibate disciples.[15] At Bijoynagar, Damodaradeva had to lodge at Kamakhya Giri's hermitage. There also Kamakhya Giri did not stop his back-mailing against Damodara Deva but Damodara Deva remained stable and showed his magnanimity towards every body. His disciples, then took him to the house of 'Veduwa Vipra' (name of a poor Brahmin), a follower of the Chaitanya cult of Bengal Vaisnavism. From there Guru Damodara Deva came to the King's Court for correctly presenting his ideology for which he had been summoned. In the King's Court there had assembled many reputed scholars, intellectuals, scholarly Brahmins, Sannyasis (Ascetics) and many top ranking nobles and the situatin appeared to be very tense. The accompanying disciples of Damodaradeva were breathing heavily and counting the moments of decision and praying to the Almighty for wining a victory.

The assembly of scholars as advised by the king put some questions to Damodara

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15. Guru Lila P. 72.

Deva on charges brought against the ideology preached by him amongst the people 'at large. As the questions were put to Damodara Deva, there prevailed in the Court a pin drop silence; people waited in suspense for answers from him. Damodara said to the assembly that he never forbade the actions enjoined by the Vedas for those who are on the path of attachment and desire for the phenomenal life and heaven after death. But he forbade the worship of gods and goddesses by offering sacrifice for those who are on the path of detachment and have no desire for this life but eternal happiness. Eternal happiness may be attained by worshipping one Supreme Reality by Sravana (Listening), Manana (Ratiocination) and Nididhyasan (meditation), because the Supreme Reality is the *causa sui*. All other gods and goddesses issue out from that source and hence they are all dependent to that Reality. If that Reality is pleased' all other gods and goddesses will automatically be pleased and that is the real implication of the Vedas. Hence Damodara Deva preached the real implication of the Vedas with a colouring in accordance to the fitness

of time (kala), condition (Avastha)• and he did not allow the Norm of the eternal religion of man to be degraded.

The king then asked the polemics and the black-mailers to refute Damodara Deva, but all of them kept mum. After some time Vagish Bhattacaryya, a reputed scholar of the assembly spoke aloud admitting reasonably the victory of Damodara Deva. Then another scholar named Yadumani Chakravarty also spoke to the king about the depth of scholarship and saintly intuition of Damodara Deva which he had experienced from Damodara on some previous occasion.[16]

Guru Damodara Deva stayed in the house of Veduwa Vipra for some days and attracted many people to his form of Sadhana for their spiritual progress. Even the women including the Queen of the king's palace attended Damodara Deva's discourses and showed their whole-hearted respects to him in the absence of king Pariksit Narayana.

• "Krite yadhyāyato Visnum Tretāyām Yajato malkhaih."

Dvapare paricaryāyām Kalautaddhari Kirtanat.

Bhagavata.

16. Deva Damodara Guru P P. 215-220.

The king himself witnessed that scene while returning from hunting. The king became shocked at the behaviour of the women of the king's palace and discussed the matter with Kamesvar Giri. As a result of this discussion the king passed an order on Damodara Deva that he should depart from his kingdom very soon. Damodara Deva took this order as a blessing in disguise and advised his disciples to get ready for departure from this place. All of them immediately started for Cooch Behar with Damodara Deva. An year after Damodara Deva's departure from this place the kingdom of Pariksit Narayna was invaded and captured by the Muslims.[17]

Guru Damodara Deva crossed the bounary of the kingdom of Pariksit Narayan by travelling on foot for three days. On the 3rd evening he arrived at the land of Cooch Behar and spent the night in the hospitality of a villager, Laksana by name.

The next morning, Laksana, the village man became the disciple of Damodara with all the members of his family and kept Damodara Deva there for a week. After that

17. Deva Damodara Guru P P. 221-22

Damodara Deva came to the capital of Laksmi Naryana. Laksmi Narayana, the son of Naranarayana was the ruling king of Cooch Behar. It is said that the king was ill for a long time and there was no hope for early recovery of the king from the illness. But the advent of Damodara Deva and his blessings made the king miraculously cured from his prolonged illness. This incident made the king Laksmi Narayana more faithful and devoted to the feet of Damodaradeva and he kept him in his Capital till the last. This news of the miraculous cure of the king by the grace of Damodara spread far and wide and the people from the neigbouring places came to him and became devoted to him.* When the number of people began to increase more and more Damodara Deva felt disturbed in his meditation and expressed his desire to leave the place. The king then entreated the Guru to change his view and to grace the

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*"Desha Videshara kata chota vara Jana
Damodara pawe asi laileka sharana

Laksmi Narayana Putra Patni yata
Laileka Sharana Damodara caranata".
Nilakantha charita verse—515.

King by staying in his kingdom. The king then as desired by his preceptor, constructed a cloister for Guru Damodara Deva in the out-skirts of the City. The cloister was named as Damodar Dhama and Guru Damodaradeva stayed there with all his devotees. This place is exclusively meant for spiritual culture and development. From morning till night nine kinds of devotion were practised there by the devotees under the supervision of the spiritual head. The exposition of the scriptures, religious talk and intellectual discourses were held there from time to time. But the presence of Guru Damodara Deva made the place more attractive to the people and the atmosphere of the place was made surcharged with spirituality. In this atmosphere Damodara Deva lived there up to the Saka ere 1520. After the demise of the saint the Satra was called Vaikuntha Pura (Heavenly abode).

II

THE IDEOLOGICAL BASIS OF GURU DEVA DAMODARA'S MISSION.

Guru Deva Damodar's mission is to liberate people from the unnecessary attachment for the phenomenal life. But it is undoubtedly a very tough job to educate people on that line, because ignorance (avidya) plays a foul role on the divine nature of the self and it is due to this ignorance that the individual self gets birth in the world and either suffers or enjoys the life according to the nature of his actions. For the education of man regarding what is ignorance (Avidya) and what is knowledge (vidya) and what is the phenomenal life and eternal life we need a basis on which a norm is to be set up. Guru Damodara Deva took the Vedas and their allied texts as the basis of his ideology, although in the writings of his disciples the predominance of the Bhagavata Purana, the Gita and some other devotional texts seems to be very obvious. This predominance of

the Bhagavata cannot take away the spirit of the Vedas that is inherent all along because the Vedas are said to be the Nigama Kalpataru viz. Vedas are wish-yieding trees and the Bhagavata is called the mature or ripe fruit of the Vedas (Galitam phalam)[18]. The Supreme Reality which seems to be the quintessence of the hymns of the Vedas in the form of "Tat savitur varenyam Bhargo devasya dhimahi." has been explicitly stated in the 1st śloka (verse) of the Bhagavata. Here the same Reality has seen described by the phrase "Janmadyasya yatah..........satyam param dhimahi". The vedic culture enjoins invariably the Gayatri mantra in all the spiritual cultural activities of life and it has also been meant for applying for achieving salvation by the self. The vedic seers meditated on this mantra (formula) and perhaps had the vision of the Reality, and the same Reality had also been mediated in the Bhagavata. The authority of the Bhagavata has also been accepted by the Bengal school of Vaisnavism and the Bhagavata has been recognised by some as the fifth of the Vedas or revealed scripture and also as the genuine commentary

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18. Bhagavata Purana. 1/1/3

on the Brahma Sutra.[19] Hence the Bhagavata cannot be an independent school of thought; it is an elaborate exposition of the latent ideas in the Vedas, the Upanisads and the Vedanta with a special emphasis on the devotional form of sadhana of life. The author of Bhagavata is said to be Veda Vyasa who is no other than the compiler of the four Vedas and the composer of the Brahma Sutra which goes by the name Vedanta. Evidently it may be supposed that if the same person did these three works then it is but natural that the spirit that was implicit in the previous works had been made more explicit in the latter work, and as such we come across the use of the same epithet "Dhimahi" both in the Hymn of the Rg. Veda and also in the beginning verse of the Bhagavata. Moreover the Rg. Veda

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19. The Philosophical foundation of Bensal Vaisnavism
By Dr. S. C. Chakravorty-P-3

and also. "Itihasa-puranam pancamam Vedānām Vedam-Ch. U. 7/1/7

Arthoyam brahma sūtrānām bhāratārtha Vinirnayah.
Gayatri bhasyaruposau Vedarthaparivrinhitah.
Purānānām Sāmarupa Saksat bhagavatoditah.
Dvadasaskandhayuktoyam Satavecceda samyutah.
Granthostadasasahsrah Srimadbhagavatabhidhah.
(The philosophy of Vaisnava religion appedix-P-3.)

deals with a Sukta relating to Visnu*; The underlying meaning of the entire Sukta may be said to be the recognition of Visnu as the Almighty Supreme Reality which pervades the entire universe, because the root "Vis" means to pervade. From the entire Visnu Sukta of the Rg. Veda it has been concluded that Visnu as Reality is (1) Pure being (Sato Bandhum) revealed in the heart of man, (2) It is one, (3) It is the living Reality, (4) It is reposed on its own power (Sva-Dha), and (5) the master in high heaven knows the mystery of creation[20]. In the later literature the concept of the abode (padam) of Visnu seems to have changed to mean the very nature of Visnu and that nature of Visnu found in the Rg. Veda has been stated in the Ramayana, the Mahabharata and the Purans and even more than

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* Sa eva sarvabhutatma visvarupo yato avyayah.
Visnu Purana-1/2/69

Avikaraya suddhaya nityaya paramatmane
Sadaikarupa rupaya visnave sarvajisnave V.P.
1/2/1.

Mulabhuto namastasmai Visnave paramatmane
V. P. 1/2/4.

20. The philosophy of the Srimad Bhagavata-Vol. 1 by Dr. S Bahatacharyoa-P-4

that because Visnu is eulogised at the beginning, end and middle and everywhere*.

In the Brahmana literature the same concept of Visnu took the shape of the Lord of sacrifice. He was looked upon as sacrifice itself.* He had both the immanent and transcendent aspects and again the four strides of Visnu had to mean either the three worlds-earth, air and heaven or the three positions in the sky-eastern Horizon, the centre and the western horizon, and the fourth one meant the paramam padam* or the Transcendent Position of Visnu as Supreme Reality and the seer could visualise it all the time. The same Reality of the Visnu Sukta of the Rg. Veda seems to take the form of the Purusa Sukta of the same Veda which describes that the Universe is Purusa but He is not exhausted herein. He has transcended the world as well. This Sukta also gives the same idea of

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* Vede Ramayane caiva purane bharate tatha,
Adavanta ca madhyeca Visnuh Sarvatragiyata.
(Appedix-the philosophy of Vaisnavas religion-p-1
* Yajno vai Visnuah—Satapatha Brahman-1. 4, 1. 3.
* Tad Visnoh paramam padam sada pasyanti
surayah diviva caksuratatam. Rv. 1-22-20
Sahasrasirsa purusah sahasraksa sahasra pat.
Sabhumim visvato vrittvatya tisthaddasanguham.
Rg-10/1

the Visnu's four strides. Creation of the universe in its entirety is but His one stride (pada) and His other three strides, all of them eternal, are in heaven, transcending creation[21]. The same Reality had been identified with Brahman and Brahman again had been equated with Atman in the Upanisadic Texts.

In the Bhagavata again the same truth had been declared by those who realised the truth as Brahman, Paramatman and Bhagavan*. But in essence all the three terminologies aim at one and the same Reality. Thus it is said that Bhagavata statement of truth is non-dual consciousness (Advaya Caitanya) is the affirmation of the Vedic position summed up in the Brahamanas and the Upanisada and the vedic conception of Reality in the form of Savitri or Visnu has finally emerged as non-dual consciousness described as Brahman, Paramatman and Bhagavan.[22] In this connection the reamarks of professor G. N. mallick in his book "The philosopy of vaisnava religdon'

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21. The philosophy of the Bhagavata-Vol. P.5.

* Vadanti tat tattva-vidas tattvam yaj jnanamadvayam Brahmeti paramatmeti bhagavan iti Sabdyate. Bhag. 1-2.-11

22. Philosophy of the Bhagabata- Vol. 1p-3.

is worthy of note. He says that if the relation between the three concepts i.e. Brahman, Paramatman and Bhagavan is properly understood, there can be no doubt that the concept of Bhagavan as Advaya Jnana Tattva is the central theme of the Bhagavata and the Bhagavata is the unfolder of the true meaning of the Vedanta Sutras and of the Gayatri[23]. Hence Gopal Misra in his book "Ghosa-Ratna (Gem of Spiritual Dictum) has very aptly and justifiably sung the opening verse of the Bhagavata with a view to showing the authoritativeness of the Book for making the concept of the Absolute or Supreme Reality explicit which remained implicit so far in the Vedas.

Secondly the basic foundation for removing ignorance (Avidya) is to be established by knowledge (Jnana). Knowledge may be of ordinary type (Laukika) and extra ordinary or metaphysical (Alaukika). For obtaining valid knowledge of the ordinary type perception (Pratyaksa) has been invariably recognised by all. But sometimes in certain situations perception cannot give as true or valid knowledge e. g. Snake in rope or a

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23. The philosophy of Vaisnava Religion by Girindra Narayan Mallick. p p. 93-94

mirage in the desert. Hence perception can not be recognised all the time to be the only source of obtaining valid knowledge. In place of perception then inference, comparision, sabda, implication, non-recognition or non-existence come successively to supply us valid knowledge These six sources of valid knowledge are recognised generally by the six systems of Indian philosophy. But in the texts of the Indian culture we also come across some other sources known as Sambhava (Possibility) and Aitihya (tradition) and also Chesta (effort) in the "Tantra system." Thus it is said that the maximum number of pramanas so far recognised in the Indian culture is ten.[24]

But on a careful account these ten pramanas can be reduced into three only viz perception, inference and sabda, and the rest may be shown to be identified with one or the other of these three sources.* Again of these three sources perception and inference are not

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24. The philosophy of vaisnara religion p-2

* Pratyaksancanumananca sastranca vividhagamam

Trayam suviditam karyyam dharma suddhimabhipsata. Manu San-42/105

found to hold good in all cases, especially in the case of the extra-ordinary type of knowledge. In the case of obtaining extra ordinary knowledge the orthodox school of Indian philosophy has invariably recognised "Sabda" or authority as infallible (Abhranta). This sabda pramana may be either the scripture or an enlightened personality who has visualised the Truth. So Manu, the author of the "Mauu Samhita" has also admitted the enlightened parsonality (Risis) as one of the three sources of valid knowledge. Says Manu, "He who supports the teachings of Risis and the doctrines as to sacred duty with arguments not conflicting with the Vedas knows truely sacred duty which is not known by any other persons"*. Similarly the Brahma Sutra has recognised the scripture as *infallible*** for having the metaphysical knowledge of the Reality. But in ideology of the Vaisnavite religion scripture has been used in the plural which means the four Vedas, the Bharata, the Pancaratna, the Ramayana and other allied

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* Arsam dharmopadesanca vedasastravirodhina yastarkena nusandadhattve sa dharmam veda netarah. Manu Sam-12/106

** "Sastrayonittvat-Barhma Sutra-1-1-3.

treatises.[25] Guru Deva Damodara in propounding his Vaisnavite religion in the North Eastern part of India, particularly in Assam and Coochbehar of West Bengal, had firmly accepted the sciptures and the ideology of his mission had its firm footing on the scriptures and hence he is said to have stated the following lines when he was accused in the Court of king Parishit Narayan of Vijaya Nagara of Kamarupa of abolishing action (Karma) from the life of common man. Action is one of the main tenets of the orthodox school of the Indian philosophy for achieving the highest ideal of man's life –

> "Brahmanara Nitya Naimittika Neruwava
> Apuniyo Snana sadhya puja acariva.
>
> ....
>
> Ekagra bhakati Karivaha Mahabhaga.
>
> ....
>
> Lokaka Hari bhakti upades Diva.
>
> Ramray-Guru Lila. 336-337.

The above lines may clearly indicate that Guru Dcva Damadara was a true follower of

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25. The philosophy of Vaisnava religion-P. 11 and also- "Rg. yajuh sāmātharva veda ca bhāratam pancaratrakam. Mularamayan eva Sastramityabhidhiyate.

the Eternal Religion (Sanatana Dharma) which has its origin in the Vedas and which developed in and through the other allied texts. The chiefest and the surest means of achieving the summum bonum of man's life is devotion. But that devotion is to be supported by the performance of the Duty of once's own station of life,because the performance of actions that the Brahmanas and the Smritis enjoin, bring about experience and thereby knowledge. Whatever be the duty it is must be qualified by due knowledge for which the duty has been discharged; otherwise it will be of no avail (Hasti snanam vrithaivatat). Hence the Sruties and the Smritis explain the implications of the Hymns of the Vedas and the manner in which duties are to be performed so as to bring experiences and qualified knowledge for achieving the parama purusartha (highest end) of one's life by means of devotion. Srimad Sankaracarya also gives greatest importance to devotion in his book "Vivekacudamani" where he says that among the set of means to bring about liberation devotion is the greatest*

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* Moksa Karanasamagram bhaktireva gariyasi. Svasvarupanusandhanan bhaktirityabhidhiyate Vivekacudamani-V-32

Here Bhakti (Devotion) means a form of Sadhana. It does not mean merely uttering the name of Rama (Ram vuli Suddha kara mana) which has been interpreted by some of the followers of the Neo-Vaisnavite Religion of India. According to Srimad Samkaracaryya Bhakti (Devotion) is said to be Svasvarupanu-sandhan (Contemplation on one's essential nature). Hereby this Svarupanusandhana means the continuous contemplation of one's essential nature. For this purpose one needs profound and repeated meditation (Nididhya-sana) on the true nature of the soul: that Thou art (Satma tattvamasi). He says further that this realisatiou of the essential nature of the soul may come immediately by the continuous contemplation of the Sruti text and the Upadesa (Advice) of the Guru (real preceptor). Similarly Damodara was a real Guru (real preceptor) and he advised his disciples and followers as stated above to follow the path of Duty as laid down by the Vedas and to do Nididhyasana for devotion which has been expressed by the epithet "Ekagra Bhakti" (Continuous contemplation on on's own true nature) by clear and distinct knowledge of the Sruti text. The manu Smriti also supports

this view as stated in the lines quoted above*. Here it means that one who is Tattvajna in the implication of the Vedas and other allied texts lives as a realised one in whichever station he is. But if he is a Brahmin by birth his first and foremost Sadhana of life must be the undisturbed concentration on duty and earning thereby the knowledge of the soul. By the expression "Vedasastrarthatattvajna" he means one who performs Nitya and Naimittika duties and attains Brahman by performing those actions. Thus we see the significance of the teaching of Guru Deva Damodara mentioned in "Guru Lila" by Ramraya which aims at the essential unification of Sraddha, Bhakti aud Dhyanayoga as the essential direct means to liberation as held by Sankaracaryya.[26]

Hari here means one Absolute God. He is both transcendent and immanent. It is the same as Krisna, Visnu, Hrisikesa, Vasudeva*.

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* Vedasastrarthatattvajno yatra tatrasramevasan
  Ihaiva loke tisthan sa brahmabhuyaya kalpate.
  Tapo vidya ca viprasya nihsreyasakaram param.
  Tapasa kilvisam hanti vidyayamritamasnute

  Manu Samhita-12/102-104

26. Vivekacudamani- by Samkaracaryya-Verse-4.

* Krisna Visnu Hrisikesa Vasudeva Namastuta.

It is One without a second. One Reality is said to be manifested as many. But all gods e. g. Agni, Jama, Matarisvan and others are but the limbs of one Supreme soul.[27] This faith may be philosophically termed as Absolute monism which has been made clear by Bhatta Deva in his book Bhaktiviveka as follows :—

"Isvaraparama Krisna Saccidananda Vigrahah Anadiradi Govinda Sarva Karanakaranam."

This Supreme Reality appears as the universe in its immanent aspect and it becomes the material cause of the world. Then God or Isvara acts as the efficient cause of the world. The world comes into being by the process of evolution out of the material and immediate cause of the world which is known as Prakriti. But Prakriti is non-different from the Purna Brahma (Brahman, the perfect) prior to evolution. It becomes differentiated from Brahma only when the evolution starts from Brahman. Hence

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27. India of the age of the Brahmanas by Dr. J. Basu-P. 238 and also-Ekasyatmanah anye devah pratyangani bhavanti Nirukta-7-4
" Ekam sat viprah vahudha vadanti. Ekoham vahusyam.

Purna Brahma is the ground of causation and it causes the world with its sentients and non-sentients. It is the only one Reality (Eka tattva) before evolution of the universe and after the dissolutton of the universe.[28] The knowledge of this Absolute, that it is One without a seoond is the only knowledge to be achieved by man. The knowledge of the world as real is ignorance and it is to be given up. To educate people in that light Guru Damodara preached the Monotheistic form of religion for mankind. This was the mission of Guru Deva Damodara to mankind. To educate people in general in that light he advised his disciples to write books and this Ghosa Ratna (Gem of Spiritual Dictum) seems to be the out come of his advice.

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28. Damodara Vakhyana noted by Krishnananda PP-5-6

III

GOPAL MISRA AND HIS GHOSA RATNA

The author of this book is known as Kaviratna Gopal Misra who is mentioned by Pandit Hem Chandra Deva Goswami as one of the chief disciples of Guru Deva Damodara and who was contemporay to the noted Sanskrit Scholar and the redoubtable first Assamese Prose writer Bhattadeva. He is believed to have flourished between 1436 Saka era and 1500 Saka era [29] After having got initiation from Guru Deva Damodara into his fold Gopal Misra was asked to establish Satra (religious institution) for preaching Vaisnavite religion in the eastern direction of the main Satra at Patvausi and as such he came to the village Khudiya and stayed there till his last after establishing a big Satra at that place. As both Bhattadeva and

29. Prefaee of Ghosa Ratna by Pandit Hem Chandra Deva Goswami- P-12

Gopal Misra got the high title of "Kavi Ratna" (the poet-jewel) the latter was known by the epithet "Khudiyar Kavi Ratna." It was perhaps at Khudiya where Gopal Misra had completed the work "Ghosa-Ratna." His other works are said to be Devi Bhagawata, Sankhasura Vadha, Madhukaitabha Vadha and Mahisasura Vadha.[30] He seems to have studied the available standard sanskrit Vaisnavite literary works of his time ; for he has made mention of those books in his work "Ghosa Ratna". Not only had he mentioned the names of those books but he rendered some of the important verses from those books into Assamese for serving his mission. He displays his genius in selecting and collecting the verses and rendering them into Assamese for benefitting the common man.[31] He is recognised not only as a profound scholar in Sanskrit but as a high ranking poet in Assamese literature too.[32]

30. Preface of the same book by Umakanta Goswami -foot note P.-21
31. Ibid-P. 20
    Preface of the book by Pandit Hem Chandra Dev Goswami-P. 17
32. Preface of the book by Hem Chandra Deva Goswami P. 17.

The Gem of Spiritual Dictum (Ghosa Ratna) deals with the topics that are meant for ascertaining and achieving the Supreme End of human life. The topics in a nut-shell, may be brought under the broad heads of Tattva, Hita and Purusartha or the Reality, the Way and the End. Under the head Tattva we may include the topics, Guru (Preceptor), God, the eulogy of the Sutra "Janmadyasya", Name, Saints and Saints' Company. Under the head Hita, we may include the topics Sastra Nirnaya (determination of the Scriptures), Sarana (Shelter), Bhajan (Prayer), Bhakti (Devotion) with its nine kinds and its sub-kinds. Uuder the head Purusartha we may bring the topics Kripa (grace), Purusartha (effort), Paramadharma Nirupana (Determination of the highest End of life), Bharata Varisara Prasamsa (Praise to the land of Bharata) and Naratanur Prasamsa (appreciation of having the body of a man). Besides these there are some topics relating to the character of Amvarisa and eulogy to Deva Damodara. But these sections do not deal with separate and isolated subject matter, each one of them adds to a synthesis to have the idea of one Reality and one religion i.e. the Absolute and Humanism.

The book deals with how to revive spiritualism or divine nature of man which is already in man, but which is so far enveloped in ignorance (Avidya). The verses of the book are Ghosas (dictums or proclamations) and these are the essences of many other ghosas. If any body accepts these verses faithfully and apply them in one's life it is sure to develop spiritualism in him and he may become Mukta (Freeman) from the bond of the Phenomenal life (Samsara) which causes, pleasure, pain, desire, hatred, distress and many other kinds of Dukha (Sufferings) to the self (Jiva). It brings knowldge about what is Reality (God), what is Self (jiva), the world, (jagata), and what is Samsara (Phenomenal life) and it suggests the ways and means by which the real goal of man's life may be achieved. In fine, the book is a poetry on devotion and it deals with how a Vaisnava is to perform his devotion to get his cherished goal and ideal of life.

THE TATTVA (ONTOLOGY)

Gopal Misra proclaims that Krisna alone is real and there is no other reality than Krisna. He is the Supreme Bliss, the ground

of the universe. The phenomenal world is an unreality. It is an illusion. But it appears as real due to the contact with the reality.* Another reality is said to be the Guru* (Preceptor). Here Gopal Misra gives us the idea of the three kinds of preceptors namely, parents (Adyaguru), the teacher or the priests (Siksa Guru) and the Spiritual Guide (Diksa Guru) or (Jnanadata Guru)[p] who causes the

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* Saty vastu Hari jana nista kari
  Prapanca ito asatya
  Yi hetu satyar sakasata thaki
  Satya hena prakasanta.
  (Ghosa Ratna Verse No. 45)

* Gakarah Siddhidah prokto rephah papanya harakah
  Ukaro Visnuravyaktya Stritayatma Guruh parah
  grinati upadisati vidadi sastrani Indradidevebhyah

p. Japasutram says—"Sri Gurusakti is the very basis of the act of prayer (Japakriya). God has became manifest in his creation and his power has taken shape in Sri Guru. From the lotus-feet of Sri Guru five currents (Pancadhara or Pancaganga) have come out to liberate the individual. They are Samgraha (condensation of scattered energy in the inner self), Pratigraha (acceptance of the self to make fit for enjoying the bliss), vigraha (assuming an explicit

path to liberation to the self (Jiva) by supplying metaphysical knowledge to those who are in the stations of life. This spiritual guide is no other than Brahma, Visnu and Maheswara, the Trinity of Hindu faith and he is equal to Param Brahma (Absolute) and he is Krisna* Himself. Gopal Misra believes that Reality takes the human form and awakens the life of a human being who is forgetful of his divine life due to the selfishness of the individual life, by injecting the true knowledge of man's life. He further believes that that inspired Guru was Deva Damodara. Krisna, the Divinity took the human form and became incarnated as a real saint. The saint Damodara meditated on Krsna, the perfect, without interruption and thereby produced happiness to all.

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form or murtarupa), Parigraha (descent of the divine into the cosmic field (avatara rupa) and anugraha (grace). This last Sakti of Sri Guru removes all mala, dosa, and karpanya i.e. dirt, defect and deficiency in the disciple's life by cleansing his sheaths (Kosa) and endowing them with lustre (bhasvara).

Japasutram—by Swami Pratyagatmananda Saraswati PP-131 32.

* Todguroh prativimbasca sarvatra nara rupakah
Gururupi svayam Krisna sisyanam hita kamyaya.
Narada Pancaratra. 2/8/20

The quintessence of the philosophy of the book may be found in the eulogy of the Sutra "Janmadyasya Yatah." This sutra belongs to the Brahma Sutra which goes by the name Vedanta. The philosophical system of the Vedanta may be said to be the climax of the Indian thought process and after the Vedanta there is found little trace of the emergence of any new and independent philosophic thought in India. The modern concepts of Advaitavada, Visistadvaitavada, Bhedabhedavada, Suddhadvaitavada and Acintyabhedabhedavada may be said to be the different individualistic interpretations on the same Brahma Sutra. In a nut-shell, the purpose of these commentaries on the Vedanta seems to enlighten the people on the knowledge of reality, the way for knowing the reality, the knower, the world and the end of knowledge as visualised by the commentators. The concept of religion that may be found in the Vedas and their allied treatises unfolds the eternal character of the religion, the essence of which is to bind the people of all kinds to-gether and to achieve the eternal happiness of life by imparting knowledge of reality, life and the world. Whatever may be the form of religion, and whatever be the manner of

preaching it to the people, it reveals the same truth. Hence without dealing with these topics in his book in the spirit of philosophy Gopal Misra gives us an idea of these above topics from the point of view of devotion. In the path of devotion the scripture and the spiritual guide are recognised as infallible and with due faith on them the devotee continues his Sadhana of life till the goal is reached. Because the goal of life is so confusing and the due knowledge of Reality is so lofty that the Self (Atma) can be known neither by intellect nor by argumentation nor by the weak.* It is known by him who is graced by it. So the Indian tradition with due deliberation accepts the scriptures and follows norms as far as possible and practicable in determining the ideal of life. So Gopal Misra in the eulogy of this Sutra gives the philosophic concept of life, that the Absolute reality is only one. This world is unreal. It appears as real due to the contact of the real. The individual self (Jiva) is dependent to and a fragment of

* Nayamatma pravacanena labhyah na medhaya na ca valahinena.

God (Reality). Even if the self is a part or fragment of the reality, it becomes separate from God due to ignorance and worldly enjoyment. The world evolves out from Prakriti and Prakriti comes out of Krisna by His glance. Hence Krisna is the ground of all causes and He is both the efficient and material cause of the World. The world is the transformation of the energy of Krisna or Brahman (Brahma Sakti parinama). Though Prakriti is the energy of Krisna yet it is Jada (inert). So Prakriti cannot be meditated on as it is dependent to God. As Krisna is the Supreme Reality and there is no other reality than Krisna who is Saccidananda (Existence, Consciousness and Bliss), he is to be meditated by devotion and the devotion to Krisna is the sum and substance of the Book[33].

The mataphysical aspect of the Name of this book is equally noteworthy. The name of Reality is as good as the Reality itself. The meditation on the "Pranava" (Omkara) is also the meditation on the name. In Indian spiritual progress the metaphysics of Sound plays a very significant role because

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33. Ghosa Ratna—Verse No. 120

it is believed that the science of sound holds the key to the mysteries of this universe, its construction, its regulation and its control. The science of sound holds the view that whatever is perceptible by the physical sense and the mind can in its essence be known by the sound. It further believes that, even thought is a sound. All thought and mental processes are sound[34]. The science of sound goes to such an extent that all knowledge regarding the noumenal and the phenomenal worlds can be obtained in terms of sound.[35] Sound in its unmanifested form is known as Para Sabda and in its manifested form as Vaikhari. Para Sabda without vibration is known as Anahata Dhani which has been termed as Para-Brahma. Sabda is said to be the manifested form of Para Brahma or Omkara. Anahata sound can create, destroy and recreate and hence the entire creation is supposed to be manifestations of sound including the Sun and the earth. The whole world is a sound and it is luminous. But there are degrees of

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34. Japasutam (Introduction) by P. B. Mukharjee P. 3
35. Ibid—P. 4

luminosity in the objects of the world. This sound is to be felt so as to realise that it is the matrix of all and its quality is silence. In silence it is omnipotent, omniscient and omnipresent. Hence Indian tradition uses it for meditation.

The science of sound has scope for discussion in Linguistics and modern Physics and Metaphysics. But it is believed that Linguistics and modern Physics have some defects and deficiencies in dealing with Sound. The Indian Metaphysics of sound says that sound is the cause and not effect of vibration and there can be sound without vibration and that is the real and original nature of sound.[36]

It is the subtlest element, subtler than solid liquid or the finest gas. It is even subtler, finer and speedier than light and electricity. It pervades the universe. Being all pervasive, it contains, sustains and coheres every object in the universe. It is an element, not a vacuum. It is both unexpellably immanent and spontaneously transcendent.[37]

The use of this Metaphysics of sound is found in the Indian tradition as the Mantram

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36. Japasutram (introduction) P-4.
37. Ibid P-6

and 'Nama.'* The difference between Mantra and Nama is not much. The former is to be uttured and repeated with the potency (Vija) and the latter is without the potency. But the technique is the same in both of them. The technique is known as 'Japam' (repetition of the same). The purpose of Japam and use of it is to-liberate the mind or the self to a total awareness of all times, all spaces and the timeless and spaceless status which is the eternal Matrix (Karana) to which all creation returns in dissolution.[38]

* There is no gap between 'nama' and 'namin', the name and the named always go together. The named (namin) is existent in name (Nama). His existence part from his name is inconceivable. This is the truth revealed in '"Om Tat Sat' wherever the name is, he is, and wherever he is not, his name is not—

Patanjali's "Tajjapastadarthabhavanam" suggests that meditation of pranava is not merely contemplation (bhāvanā) of its meaning (artha) but is the comprehension (bhavana) of the inner identity of this (nama) and that (namin). We have to note the distinction between thinking (bhāvanā) and understanding(bhavana). The understanding consists inthe comprehending of the identity of 'Nāma' and 'Nami', 'Vacaka' and 'Vacya.' Japasutram—PP-221-22.

38. Ibid. P. 7

No sound is meaningless in this universe. All sounds natural or artificial carry a message. So the reality has been named in a thousand ways and their meditation produces energy of this universal sound energy and makes the man free. To make man free from the burden of this phenomenal world and to experience and realise the Reality Mantra-Japa or Nama-Japa has become the very significant feature of the Sadhana of life in Indian Tradition and culture. The use of the Name of God or the Supreme Reality as a form of Sadhana of one's life may be found in the Vedas, the Upanisads, the Patanjali Yoga Sutra, the Puranas and the Geeta. The name of God is also a word which is in turn a Sound and it is the eternal sound.

The eternal sound (Para Sabda or Para Brahma or Anahata Dhani) is called Pranava (Omkara) in the Vedas and it had been recognised as the very first word or sound uttered by God (Reality) Himself, and its manifested form with various combinations of letters is said to be a name. The name is a Sabda (word) combined with different letters having the colours of the constituent and potential qualities of letters (Varna) for which the entity

has been named. The Sabda is called a manifested complex. The manifested complex (word or name) is the result of the root vibration complex or Parasabda. Parasabda is the root cause of Aparasabda. If there is no ear to receive the audible sound, the Parasabda remains unmanifested. The spiritual guide (Guru) is said to possess "Divya Karna" to receive that unmanifested sound.[39] God (Reality) has been named with thousand names because He is believed to possess innumerable attributes. Hence all is said to be the Pranava (Omkar or Prathama Vak) and its glorification is the name of God.*

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39. Japa Sutram by Swami Pratyagatmananda Saraswati-P. 103-104

* Pranavedam Sarvam, yasya Nama Mahadyasah. Etadhyovaksaram Brahma.

(Nama Sadhana. Hindi - written by Brahmacari Baba 108 Mahendra Swami)

Etadhyo vaksaram Param
Etadhyovaksaram
Jnattva yo yadiccati tasya tat
Etadalamvanam Srestha metadalamvanam Param.
Etadalamvanam jnattva brahma loke mahiyate.
Kathopanisad-2/16-17
Yasyavacakah Pranavah Yoga Sutra-
Yajnamau japa yajnasmi-Gita-
Japat Siddhirjapat Siddhirjapat
Siddhir Varanane—Tantra

The first and the famous Gayatri Mantra which is the meditation on the Supreme Reality is also said to be a form of Nama Japa. Even Great Sankaracarya who is looked upon to be a staunch believer in the path of knowledge is said to have entreated the Universal Mother for bestowing Her grace on him so that he might spend life in remembering Her names [40]. It is also believed that the meditation on and repetition of the names of God brings about the eight fold means of the Yogic practice and thereby one attains the highest goal of life. Hence Gopal Misra in his book has dealt with the concept of God's name very elaborately. The purpose of the book seems to be to show the efficacy and importance of the name. If one meditates on God's name with firm faith the Name will bring about knowledge of the self, not-self and liberation as Name is itself a knowledge of Reality. The book also deals with names, metaphysical implication of the innumerable names namely, Krisna, Visnu, Hari, Rama, Narayan, Bhagavanta, Madhava etc. of God or Reality for bringing

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40 Mridani Rudrani Siva Siva Bhavaniti Japatah
Nama Sadhana-P.27

faith to one who meditates on the Name and the author has quoted many passages from various Puranic texts in support of their ideal of life. In dealing with the concept of the Name of Reality so elaborately the poet gives us a hint that it is a form of Sadhana of one's life. The knowledge of Reality as the supreme goal, the world as an appearance and the self as a fragment of the Reality may be achieved by the meditation on the Name of God. So this form of Sadhana seems to have a great significance. But this significance is to be made effective through a spiritual guide (Guru). The mere utterance of the name without meditation on it seems to be very very difficult for a man who is not properly qualified on the science of the metaphysical implication of the Name to bring the desired result. Hence the grace of the saint or Guru (Spiritual Guide), the nine forms of devotion and the feeling of love towards all and to the Reality with due knowledge may perhaps bring to man the summum bonum of life.

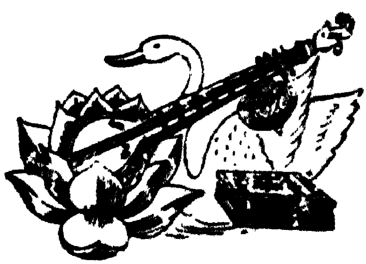
In fine, the book stimulates one to the concept of the Name of God and to the Glorification of the Great Guru Deva Damo-

dara as a real saint and spiritual guide. It takes one from this phenomenal life (Samsara) to the life of eternity where eternal peace and bliss is hoped for.

It is upto the kind reader to judge the merit of the book.

Pranavedam Sarvam.

Gauhati Bhagaban Chandra Deva Goswami
2.11.76



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आ नो भद्राः क्रतवो यन्तु विश्वतः। रिग्वेद—१।८६।१

সকলো সুচিন্তাবোৰ সকলোদিশৰপৰা আহক।

May all noble thoughts come to us from all sides.

अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजम् होतारं रत्नधातमम्

रिग्वेद—१।१।१

যজ্ঞৰ হোম সম্পাদক পুৰোহিত স্বৰূপ ঋত্বিক সকলৰ প্ৰধান হোতাস্বৰূপ আৰু সৎকৰ্ম্মৰূপ ৰত্নৰাশিৰ ধাৰয়িতা দীপ্তিমাণ অগ্নিক মই স্তুতি কৰোঁ।

I worship the effulgent God Agni who is like the chief of sage-priests performing an oblation and who is the holder of the wealth of all good actions.

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणे

यजुर्वेद—१।१।१

সকলোৱে পাবলৈ ইচ্ছাকৰা পৰমাৰ্থ বস্তুৰ অৰ্থে, বল-শক্তিৰ অৰ্থে তোমালোক বায়ুৰ নিচিনা প্ৰাণদায়ক আৰু শোধনকাৰী হোৱা। স্বকৰ্ম্মৰ প্ৰেৰয়িতা দেৱতাই তোমালোকক শ্ৰেষ্ঠতম কৰ্ম্মৰ প্ৰাপ্তি কৰাওঁক।

In order to attain the Supreme good which all desire and in order to acquire strength and power, let you (Calves) be life-giving and purifying like the wind. May God, who is the sender of your own duties, bestow on you the fruit of the highest action.

अग्न आयाहि वीतये गृणानो हव्यदातये । सामवेद—१।१।१

হে অগ্নি! অন্নাদি হবিৰ প্ৰচুৰ দানৰ কাৰণে তুমি স্তুত হোৱা, আমাৰ সঙ্গতিৰ কাৰণে আহা যজ্ঞৰ প্ৰধান কৰ্ত্তাৰূপ হোতাস্বৰূপে যজ্ঞকুশত অধিষ্ঠিত হোৱা।

Oh God Agni, you are worshipped for gifts of rice, clarified butter and the like. May you come for our good and be installed as the Prime doer and sage on the yajna-kusha (sacrificial kusagrass).

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥ अथर्ववेद—१।२।१

হে বাক্‌পতি! যি ত্ৰিসপ্ত তত্ত্বই (পাঁচ মহাভূত, দশ ইন্দ্ৰিয়, পাঁচ প্ৰাণ আৰু অন্তঃকৰণ) নানাৰূপে প্ৰকাশিত হৈ পৰিবৰ্ত্তিত হৈছে আজি মোৰ শৰীৰতো সেই বোৰৰ উজ্জ্বলৰূপ ধাৰণ কৰাই দিয়া।

Oh Lord of Speech, now make my body attain the bright manifestation of these thrice

seven tattvas or faculties (five gross elements, five Senses, five motor organs, five variations of vital breaths and the heart) that have through changes revealed themselves in various forms.

एकं सत् विप्रा बहुधा वदन्ति ।

Reality is one, but the learned scholars describe it in various expressions.

ओ३म् सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ॥

ओ३म् सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ॥

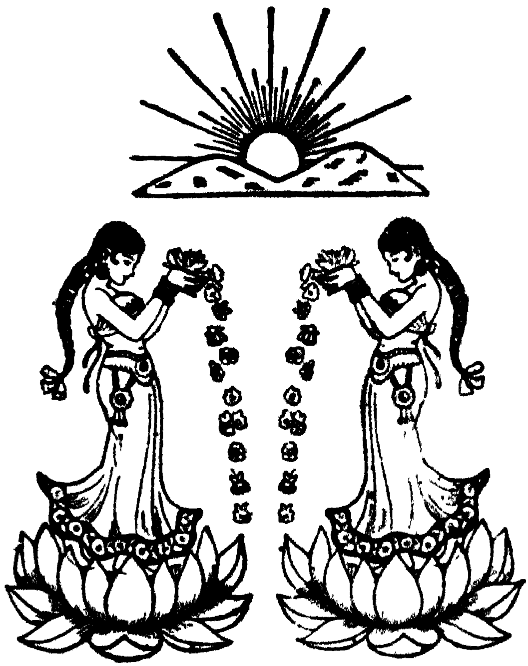
ओ३म् ज्योतिः सूर्यो ज्योतिः स्वाहा ॥

ओ३म् सजूर्देवेन सवित्रा सजुरुषसेन्द्रवत्या ।

जुषाणः सूर्यो वेतु स्वहा ॥ यजु—३।६।१०

জগতত কান্তিমান সূৰ্য্যৰদৰে সৰ্ব্বস্ৰষ্টা সৰ্ব্বসুদাত স্ব প্ৰকাশমান পৰমাত্মা কান্তিস্বৰূপ জ্যোতিৰ্ম্ময় দেৱতালৈ হোমাঞ্জলি। সূৰ্য্যদেৱে পৰমাত্মা আৰু মনোৰম উষাৰ সৈতে একৈ আমাৰ সম্প্ৰদানসব গ্ৰহন কৰক আৰু সৰ্ব্বত্ৰ প্ৰেৰণ কৰক।

Oblations to the Lord Supreme, who is Impeller, creator and self-effulgent and who is the supreme light and lusture, like the lustrous sun in the world. May this sun, being ever in unison with Almighty Providence and the glorious dawn, grasp the fine particles of the materials offered and diffuse them far and wide.



ॐ जबाकुसुमसङ्काशं काश्यपेयं महाद्युतिम्
ध्वान्तारिं सर्व्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

ঘোষা-ৰত্ন

GHOSA RATNA

Gem of Spiritual Dictum

শ্ৰীকৃষ্ণায় নমঃ

Salutation to Krisna

লেচাড়ি

LECADI*

জয় জয় কৃষ্ণ দামোদৰ   তুমি কল্পতৰু ভকতৰ
    শৰণ পশিলোঁ তজু পাদপদ্মে আমি।
হৃদয় কমলে পদ ধৰা   মোক দাস বুলি লিখি লৰা
    সত্যে সত্যে তজু দাস ভৈলোঁ আমি স্বামী॥ ১

Glorification to Krisna Damodara, Thou art the wish-yielding tree to Thy devotee. I take shelter under Thy Lotus-feet. Place Thy feet on the Lotus of my heart and take me down as Thy servant. Oh Lord, in truth have I become Thy Servant. (1)

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*Lecadi—Means a kind of an Assamese verse metre.

সত্য শুদ্ধ শান্ত বিপ্র তনু   গৌৰ পাপহৰ দেখাই পুনু
জীৱৰ স্বৰূপ দেখাইলা মহা যতনে।
হেন তনু চিন্তা নিৰন্তৰে   মহাসুখদায় জগতৰে
তজু গুণ নাম গাইবোঁ কায়বাক্যমনে ॥ ২

Taking birth as a Brahmin, pure, serene and true and showing again the sinless and fair form, Thou hast shown with great care to the self its true nature. I meditate eternally on such a body as having great peace for the world and sing the glorification of Thy name with body, speech and mind. (2)

শ্ৰীমন্ত শঙ্কৰ শুভাশয়,   দামোদৰ যশ প্ৰকাশয়
ভাগৱত ক্ষীৰ পয়োধিত গৈলা তল।
বিৰচিলা নানা পদচয়   সংসাৰক যিটো নিস্তাৰয়
দেখা দেখা নৰ ভকতিৰ কিমু বল ॥ ৩

Srimanta Sankara, the well wisher, pro. claimed the glory of Damodara. He dived deep into the ocean of milk of the Bhagavata. He composed diverse poems that may liberate the Phenomenal life (Samsara). Behold, Oh man, what strength devotion bears. (3)

ৰামৰাম দেৱ যাৰ সঙ্গ   মনে পায়া যিটো মহাৰঙ্গ
নামৰ কীৰ্ত্তনে পৰম সন্তোষ ভৈলা।
জীৱৰ সংসাৰ দূৰ কৰি   নাম মাত্ৰ গাইলা মুখ ভৰি
ৰাম ৰাম নাম উচ্চৰি সন্তত বৈলা ॥ ৪

He became supremely happy by chanting the names in the holy and good company of Ramram Deva[1]. He remained eternally uttering and chanting only the name of Rama copiously and thereby removing the Phenomenal life of the self. (4)

শ্ৰীমন্ত মাধৱ নাম ধৰি   বিষয় সুখক পৰিহৰি
কৃষ্ণযশৰস কৰিলা যিটো বিস্তাৰ।
দামোদৰ মত অনুসৰি   মুখে গোবিন্দৰ নাম ধৰি
শান্ত হৰিনাম বখানিলা সাৰে সাৰ॥ ৫

Srimanta Madhaba gave up all worldly life and happiness and spread the glory and fame of Krisna, in conformity with the views of Damodara, and taking the name of Govinda in the mouth, he eulogised the essence of the Gentle name of Hari. (5)

মঞি মহামন্দ সেৱাচোৰ   নভৰিলো ইটো ভৱ ঘোৰ
তোৰা সবে মোক কৃপা কৰা যেন যোগ্য।
কৃতাঞ্জলি কৰোঁ মঞি মাত্ৰ   কিন্তু ভকতিৰ নহোঁ পাত্ৰ
বিষয়ৰ সুখ কৰোঁ সদা মাত্ৰ ভোগ॥ ৬

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1. Ramram Deva :—Name of a Brahmin who belonged to the fold of Sri Sankaradeva. He was supposed to be the Kula Purohita (Priest of own line) of Sri Sankaradeva and his line.

I am really a very sinful man and disloyal to Lord's service and I can not get across this fearful phenomenal life and you all please grace me as you deem me fit. I am not fit for devotion and I am always engrossed only in the pleasure of the phenomenal life and I offer my homage to you all with my folded hands. (6)

তোৰা সবে মোক কৃপা কৰা   মোক মোৰ বুলি মনে ধৰা
আজ্ঞা দিয়া কিছু ৰচোঁ কথা গোবিন্দৰ।
তোৰা সবে পথ দেখাই ৰৈলা   কতো মহাজনে তাকে লৈলা
আমি তাসম্বাৰ সুহিকহোঁ পটন্তৰ ॥ ৭

Kindly grace me all of you and take me as your own and allow me to compose a little about Govinda. You have shown the path and many of the great men followed it, I am not fit to be taken as an example of those great men. (7)

কিন্তু সিংহে আকাশক চাই   কৃষ্ণ মেঘ দেখি ৰঙ্গ পাই
মেঘৰ পাছত হুঙ্কাৰ কৰি গৰ্জয়।
কত পশু পলায় মহাদৰে   সিংহ পুত্ৰে পুস্থ অনুসৰে
অল্প অল্প কৰি হুঙ্কাৰ শব্দ কৰয় ॥ ৮

A lion, looking up at the sky, gets pleased by seeing the black clouds in the sky and it roars aloud. Many of the beasts flee

away out of great fear but the cub of the lion tries to follow his example and he also begins to roar a little. (8)

গুৰু-নিৰ্ণয়

Choice Of Preceptor (Guru Nirnaya)

ঢুলড়ী

DULADI*

দামোদৰ আগে   কৃষ্ণ মহাভাগে
কহিলা গুৰুৰ ভেদ।
ব্ৰাহ্মণ সবাৰ   তিনি গুৰু জানি
সংশয় কৰিয়ো ছেদ ॥ ৯

Great Lord Krisna, the Almighty, speaks to Damodara about the classification of preceptors, "Remove your doubts knowing that there are three classes of preceptors of Brahmins" (9)

ইটো সংসাৰত   যাত হন্তে জন্ম
পুৰুষে আসি পাৱয়।
তাক্কে আত্তগুৰু   শাস্ত্ৰত কহয়
পুত্ৰৰ পূজ্য হৱয় ॥ ১০

*Duladi : Means a particular type of an Assamese verse metre.

The person from whom other persons get their birth in this world is called Adyaguru (first preceptor). The scriptures say that parents are Adyaguru (1st preceptor) and are to be adored by the son. (10)

ব্ৰাহ্মণ সবাৰ উপনয়নাদি
সংস্কাৰ যিটো কৰাৱে।
সিটো মোৰ সম মহাপূজ্যতম
দ্বিতীয় গুৰু বোলাৱে ॥ ১১

He who brings about reformations like investing with the sacred thread (Upanayana) etc. of the Brahmins falls in the Second category of preceptor. He is equal to me and worthy of greatest respect. (11)

আশ্ৰমী সবৰ যিটো জ্ঞানদাতা
সিটো গুৰু জানা মই।
মহাপূজ্যতম শিষ্যৰ যিহেতু
সংসাৰ দূৰ কৰয় ॥ ১২

Know that I am the preceptor who brings forth knowledge to the house-holders and he is highly adorable by his disciples as he rids them of the phenomenal life in all stations of life. (12)

গুৰু ব্ৰহ্মাদেৱ তাক কৰৌ সেৱ
গুৰু বিষ্ণু মহেশ্বৰ।

গুৰু পৰম ব্ৰহ্ম তাহান সমান
নাহি পূজ্য জগতৰ ॥ ১৩

I bow down to the preceptor who is like Brahma, Visnu and Maheswara; he is also the supreme Reality (Parama Brahma) and there is no other person of this world to be equally respected. (13)

লেচাড়ি
Lecadi

অজ্ঞান বিষক পান কৰি জীৱে স্বৰূপক পৰিহৰি
নিদ্ৰাবিষ লাগি আপোনাক পাসৰয় ।
জ্ঞানামৃত সিঞ্চি যিটো বৈদ্যে বিষ দূৰ কৰিলন্ত সদ্যে
হেন গুৰু পাৱে প্ৰণামো আমি নিশ্চয় ॥ ১৪

The Self (Jiva) by drinking the venom of ignorance, and giving up the real nature of the Self forgets its own nature by the touch of the venom of sleep. I bow down verily to the feet of such a preceptor who like a physician, has removed, at once, the venom by sprinkling the nectar of knowledge. (14)

অখণ্ড মণ্ডল সমসব প্ৰপঞ্চ হোৱয় নিৰন্তৰ
তাক ব্যাপি আছাঁ পৰমাত্মা ভগৱন্ত।
হেনয় কৃষ্ণৰ স্বৰূপক যিটো গুৰু আসি বুজাৱন্ত
তান পাদপদ্মে নমো মঞি অপৰ্য্যন্ত ॥ ১৫

This universe is like an un-divided and un-limited circle and Thou, the universal soul, art pervading this universe. I bow down wholly to the Lotus-feet of such a preceptor who comes down and makes me realise such infinite nature of Krisna. (15)

চাৰি আশ্ৰমীৰ ধৰ্ম্মচয় যেমনে সন্তোষ নকৰয়
গুৰুৰ সেৱাত তেমনে সন্তোষ পাঞো।
ভক্তিমন্ত যিটো গুৰু হয় সিটো মোক যাতো প্ৰকাশয়
তাহান সেৱাক আমিয়ো কৰিবে চাঞো ॥ ১৬

I get so much of happiness in the service of my preceptor, as can never be found in the performance of the duties of the four stations of life. I desire to serve such a truly devoted preceptor as he makes me enlightened. (16)

জ্ঞান দাতা গুৰু ভগৱন্ত, তাঙ্ক নৰ বুলি বখানন্ত
যিটো তাৰ বুদ্ধি কদাচিতো শুদ্ধ নয়।
যেন হস্তী গাৱে তেল কুৰ কুণ্ডত নামিয়া সেই বুৰ
স্নানি পুনৰপি ধূলি গাৱে সিঞ্চয় ॥ ১৭

The preceptor is really the Bhagavanta, the giver of knowledge, but he who praises the preceptor as a man is not of pure intellect. Such a person is just like an elephant who throws dust to his body after having his bath in a pool. (17)

যদি বোলাঁ গুৰু পুত্ৰচয়   তাৰ পিতা বুলি বখানয়
শিষ্য সবে কেনে ঈশ্বৰ বুলি মানিব।
ইটো সঙ্কাচয় দূৰে থৈয়া   গুৰুক ঈশ্বৰ মনে লৈয়া
পুত্ৰ পত্নী সম শিষ্য সবে নেদেখিব ॥ ১৮

If you say that the preceptor is regarded as a father by his sons, then why should he be regarded as God by his disciples. Such doubts should be kept aside and the preceptor should be regarded as God by the disciples and should not be regarded as a man as is done by his wife and son. (18)

যেমন কৃষ্ণক কামদেৱ   পিতৃ বুদ্ধি মাত্ৰ কৰে সেৱ
নাৰদে বোলন্ত কৃষ্ণ মাত্ৰ মোৰ দেৱ।
সেহিমতে শিষ্যে মানিবেক   পুত্ৰপত্নী মত তেজিবেক
গুৰুক ঈশ্বৰ মানিয়া কৰিব সেৱ ॥ ১৯

Kamadeva bows down to Krisna regarding him as his father. Narada looks upon Krisna as Supreme God. Thus the disciple should not behave with the preceptor like his wife

and children but should look upon and bow down to the preceptor recognising him as God. (19)

ঈশ্বর স্বরূপ গুরু নির্ণয়

Choice Of Godly Preceptor (Guru)

কৃপারসে পরিপূর্ণ হরি দেব দামোদর মূর্ত্তি ধরি
পুনু সন্তরূপে আপুনি ভৈলা বিদিত।
পূর্ণ কৃষ্ণনাম সদা গাই, শ্রবণ সুখক প্রবর্ত্তাই
সমস্ত জীবর সাধিলন্ত মহাহিত॥ ২০

Hari (Lord), filled with un-bounded love, took the form of Deva Damodara and again descended down as a saint chanting always the name of Krisna, the perfect one, and spreading the happiness of listening to the names of the Lord he brings about the greatest welfare to all creatures. (20)

কৃষ্ণমূর্ত্তি বৈকুণ্ঠত থৈয়া নির্ম্মল গৌরাঙ্গ তনু লৈয়া
কৃষ্ণে দামোদর নামক আচন্ত ধরি।
পুনু যশ রস পান মনে বিপ্র তনু ধরি বিদ্যামানে
নিজ যশ রস শুনিলন্ত স্মরি স্মরি॥ ২১

Leaving behind the form of Krisna in heaven and taking a pure fair body, the Lord assumed the name of Damodara with the

intention of drinking the ecstasy of God's glory again and assuming the body of a Brahmin hears the ecstasy of his own glory by remembering it. (21)

আপোনাৰ নিজ যশ শুনি বিস্ময়ে থাকন্ত মনেগুণি
প্ৰেমৰ ভৰত তনু হৱে ৰোমাঞ্চিত।
নয়নৰ বহে প্ৰেমবাৰি ভক্তে নাম গান্ত শাৰী শাৰী
হেন সময়ত মূৰ্ত্তি ধৰা বিপৰীত ॥ ২২

Listening to his own glory he stays on meditating on it with wonder and his body becomes horripilated with the flow of Prema (Love). Tears of love trickle down from his eyes as the devotees chant the name by batches en-circling him and at that time he assumes a wonderful form. (22)

বদন পঙ্কজ প্ৰফুল্লিত নাম মকৰন্দে সুগন্ধিত
ভকত ভ্ৰমৰে বেৰি বেৰি কৰে পান।
মন্দহাসে সুধা বৰিষয় সংসাৰৰ তাপ কৰে ক্ষয়
হেন প্ৰভু বিনা নাহি মোৰ গুৰু আন ॥ ২৩

The Lotus-face glows in joy and becomes fragrant with the honey of his name; and the devotees like black-bees drink it by hovering around it. Honey pours down from his sweet smile and he reduces the sting of the phenomenal life (Samsara). I can

have no other preceptor (Guru) than such a master. (23)

ৰাতুল অতুল পদ দুই সমস্তে নমিয়া সুখী হই
তাৰ ধূলী তুলি শিৰত যিটো লয়।
অনাদি জন্মৰ পাপ বঞ্চি ভক্তিৰ বাসনা লৈলে সাক্ষি
সিটো পুনৰপি সংসাৰত নপৰয়॥ ২৪

All who take on head the dusts of his feet which are matchless and red, and bow down to him become happy. One who cherishes the desire of devotion to him absolves himself of sins of innumerable births and does not fall back upon the cycle of phenomenal life once again. (24)

মণিকূট পৰ্ব্বতৰ পূৰ্ব্বে কৃষ্ণে দামোদৰ বিপ্ৰৰূপে
কলিত হৈবন্ত সন্ত ৰূপে অৱতাৰ।
পুৰাণত ব্যাসে কহি আছে কল্কী অৱতাৰ হৈবা পাচে
কৃষ্ণৰ ভকতি কৰিবা যিটো বিস্তাৰ॥ ২৫

In the Puranas Vyasa says that in the age of Kali, Krisna will re-incarnate Himself in the form of the Brahmin Saint Damodara in the region to the east of the mountain named Manikuta. He will spread everywhere the devotion to Krisna. And afterwards there will be the incarnation of Kalki. (25)

পাচে কামপীঠে করি বাস কৃষ্ণপাদ পদ্মে করি আশ
কলিত কেবল ভক্তি মার্গ প্রবর্ত্তাই।
পুনরপি রত্নপীঠে যায়া অসংখ্যাত জীব নিস্তারিয়া
নিজ স্বরূপক লভিবন্ত নাম গাই॥ ২৬

After that taking abode and living in Kamapitha (name of a region) and cherishing the Lotus-feet of Krisna he will preach only the path of devotion in the Kaliyuga (dark-age). Coming to Ratnapitha again (name of region) and causing liberation to many creatures he will resume his own true nature by singing the names of Hari. (26)

দেব দামোদর কৃপাময় কলিত জীবর দেখি ভয়
শ্রবণ কীর্ত্তন স্মরণ বিস্তার করি।
কেবল ভকতি দেখাই থৈলা বুদ্ধিমন্ত সাধু তাকে লৈলা
নিজ যশ প্রভু শুনিলন্ত কর্ণ ভরি॥ ২৭

Deva Damodara, the gracious and compassionate apprehending the fear of the destiny of Jiva (Self) in dark-age, preached and spread over the land the religion of listening (Sravana), Chanting (Kirtana) and remembering (Smarana), and laid down the path of devotion, and the intelligent and honest people accepted it. The Master heard of his own fame with his ears full to the brim. (27)

দেৱ দামোদৰ শুদ্ধ মত কহিলন্ত লোকে অবিৰত
যাৰ মত মানি পণ্ডিত ব্ৰাহ্মণচয়।
কৃষ্ণ পাদ পদ্মে ভজিলন্ত স্থানে স্থানে সত্ৰ পাতিলন্ত
যাহাৰ যশস্যা ব্ৰহ্মাণ্ড ভেদি বহয় ॥ ২৮

People were steadily unanimous in their opinion that the doctrine of Deva Damodara is certainly pure and by following his doctrine some of the scholarly Brahmins become dedicated to the lotus-feet of Krisna and established "Satra" (religious Institution) at different places and his fame spread far and wide. (28)

হেনয় বন্ধুক পায়া পাপ নোতৰিলা ইটো ভৱতাপ
অনন্ত জন্মৰ দুৰ্ব্বাসনা আছে মোৰ।
তথাপিতো তুমি দয়াময় হৰা ইটো মোৰ ভৱ ভয়
মোৰ ধন হৰে মন ইটো বৰ চোৰ ॥ ২৯

Having the company of such a friend I did not try to get across this phenomenal life as I have some bad desires of the cycle of my births. Thou art yet gracious, remove the fear of this phenomenal life, it is this mind that is a great thief and it steals away all my treasures. (29)

তুমি জগতৰ নিজ বন্ধু যি হেতু নিস্তাৰা ভৱসিন্ধু
তোমাৰ চৰণে শৰণ পশিলোঁ দেৱ।

ইবাৰ নেৰিবা মোক স্বামী, তয়ু পাদ পদ্মে সত্যে আছি,
শৰণ পূৰ্ব্বকে কোটী কোটী কৰোঁ সেৱ ॥ ৩০

Thou art the true friend of the world, as Thou liberatest souls from the ocean of the phenomenal life, Oh God, I take shelter under Thy feet. Oh Lord, Thou shalt not leave me here this time. I bow down truly to Thy Lotus-feet as the only refuge. (30)

দেৱতা নিৰ্ণয়

Choice of Deity (Devata Nirnaya)

ভজনীয় কৃষ্ণ

The adorable Krisna.

ছবি

Cabi *

যাহাৰ বদন পদ্মে সৰস্বতী সদা থাকা
লক্ষ্মী থাকা সদা বক্ষস্থলে।
যাৰ হৃদয়ৰ জ্ঞান হেন নৃসিংহৰ মঞি
সেৱা কৰোঁ চৰণ যুগলে ॥ ৩১

I bow down at the feet of that Lion of deity, in whose Lotus-mouth the Goddess of learning dwells perennially, whose heart

* Cabi—Means a kind of an Assamese metre.

is the abode of the Goddess of Wealth and whose mind is full of knowledge. (31)

ইটো জগতৰ সৰ্গ বিসৰ্গক আদি কৰি
নৱবিধ লক্ষণ লক্ষয়।
যিটো জগতৰ ধাম সৰ্ব্বসুখে অনুপাম
হেনকৃষ্ণ প্ৰণামো নিশ্চয় ॥ ৩২

This world possesses the nine characteristics like Sarga, Visarga etc. and I firmly salute Krisna who is the support of this world and is matchless in all kinds of happiness. (32)

যাৰ কৃপা মাত্ৰে মূকো পণ্ডিত হোৱয় জানা
খোৰা সবো পৰ্ব্বত লঙ্ঘয়।
হেনয় পৰমানন্দ মাধৱক বন্দো সদা
যাক ভক্তি বিধিয়ো কৰয় ॥ ৩৩

Know that by His grace the dumb get the power of speech and turn out scholars and the lame can climb up the mountains. I bow down always to such a Madhava, who is supreme bliss and is worshipped even by the Bidhi (creator). (33)

সমস্ত শাস্ত্ৰতে সাৰ ভাগৱত নাম যাৰ
একে বৃক্ষে ব্যাপিছে জগত।
কল্পতৰু দেৱতাৰ যাৰ বাঢ় স্কন্ধে সাৰ
বেদে যাৰ অঙ্কুৰ সন্তত ॥ ৩৪

The scripture, Bhagavata by name, is the essence of all holy books and this same tree spreads over the world. It is the wish-yielding tree of the gods and it contains twelve chapters and its origin is rooted in the Vedas. (34)

নাৰায়ণ হন্তে হয় উপশাখা বহু কয়
পঞ্চত্ৰিংশতি শতাধ্যায়।
শ্লোক সবে পত্ৰ ভৈলা অঠৰ হাজাৰ কৈলা
যাক সেৱি কৃষ্ণক মিলয় ॥ ৩৫

It has originated from Narayana, it is said to have many sub-branches and it has thirtyfive hundred sub-Chapters. The verses are the leaves and it numbers eighteen thousand. Krisna may be attained by worshipping this scripture. (35)

ভক্তি জল সাৰ পাই ইটো বৃক্ষ বাঢ়ি যাই
পঞ্চবিধ ফলক ধৰয়।
অপেক্ষিত ফলদেই জীৱক তাৰিয়া নেই
সেৱা কৰিবাৰ যোগ্য হয় ॥ ৩৬

By getting nourishment from the water of devotion, this tree grows up and yields five kinds of fruits. It produces expected result, liberates the self (Jiva) and the devotee becomes worthy of worship. (36)

জন্মাদ্যস্য শ্লোকৰ কীৰ্ত্তন

Praise Of The Verse Janmadyasya

ছবি

Cabi

ঘোষা। জয় কৃষ্ণ নমো জনাৰ্দ্দন ভকত বৎসল ৰাম।
তজু পাদপদে শৰণ পশিলোঁ পুৰিয়ো মনৰ কাম ॥ ৩৭

Ghosa (Refrain)—Glorification to Krisna, salutation to Janardana, who is Rama, the affectionate to the devotee. I take refuge under Thy Lotus-feet, may Thou fulfil the desire of the mind. (37)

পদ। ব্যাস মহা ঋষি প্ৰবন্ধ কৰিয়া
বৰ্ণাইলা পুৰাণচয়।
আৰু নানা শাস্ত্ৰ বৰ্ণাইলা তথাপি
ভৈলেক তান সংশয় ॥ ৩৮

Pada (Verse)—Vyasa, the great sage, narrated all the Puranas in the form of stories. Moreover he narrated many other scriptures, yet his doubts were not dispelled. (38)

আপুনাক ব্যাসে আপুনি দুষিলা
নভৈলা চিত্ত সন্তোষ।
সেহি সময়ত নাৰদ আসিলা
বীণাত কৰিয়া প্ৰোষ ॥ ৩৯

Vyasa reproached himself as he did not get peace in mind. At that time Narada came there tuning his Vina (Violin). (39)

তাঙ্ক প্ৰবোধিয়া উপদেশ দিলা
ভকতি মাত্ৰ দেখাই।
ব্যাসো পাইলা বোধ ভৈল চিত্ত শোধ
কৃষ্ণৰ ভকতি পাই ॥ ৪০

Narada consoled him and advised him on the path of devotion. Vyasa got enlightenment and he got his heart purified by having devotion to Krisna. (40)

তান উপদেশ ভাগৱত শাস্ত্ৰ
কৰিতে ব্যাসে আৰম্ভ।
হৰিৰ চৰণ মঙ্গল আচৰি
পাতিলন্ত পূৰ্ণ কুম্ভ ॥ ৪১

To begin the composition of the Bhagavata at his advice, Vyasa had placed as a mark of auspicious solemnity a pitcher before him filled with water and offering devotion at the feet of Hari. (41)

ব্যাস মহাঋষি নাৰদত হন্তে

পাইলা উপদেশ সাৰ।

শিষ্য সমে বসি পৰম আনন্দে

কৰিলা ব্ৰহ্ম বিচাৰ ॥ ৪২

The great sage Vyasa got the essence of advice from Narada. Sitting in the assembly of his disciples, he held a discourse about Brahman with pure delight. (42)

শুনা শিষ্য চয়, তেজিয়ো সংশয়

সত্য বস্তু ভগৱন্ত।

তাঙ্কে কৰো ধ্যান তোৰা সবো তাঙ্ক

ধ্যান কৰ অপৰ্য্যাপ্ত ॥ ৪৩

Oh my disciples, listen to me, remove your doubts and know that Bhagavanta is the Reality. I meditate on it and you also take to meditate on Him with all your heart. (43)

স্বৰূপ লক্ষণে তাহাঙ্কে বুজাঞো

শুনা সাৱধান মনে।

তাহান স্বৰূপ নাৰদত বিনে

নজানয় আন জনে ॥ ৪৪

Listen to me with great care and attention so that I can make you understand what truly that reality is. The reality can not be known by any other person except Narada. (44)

সত্য বস্তু হৰি জানা নিষ্ট কৰি
প্ৰপঞ্চ ইটো অসত্য ।
যি হেতু সত্যৰ সকাষত থাকি
সত্য হেন প্ৰকাশন্ত ॥ ৪৫

Know it for certain that Hari is the Reality and this phenomenal world is unreal. As it stays very close to the reality, it (the world) appears to be real. (45)

সত্যৰ কাৰণ কহোঁ শুনিয়োক
প্ৰকৃতিৰ গুণচয় ।
ঈশ্বৰতে আছে তথাপিতো জানা
তাক নিষ্টে নোচোৱয় ॥ ৪৬

Listen to me, I will explain why the world appears to be real. It is due to the Gunas of Prakriti. Though the Gunas are with Iswara, yet you know that He is not touched by them. (46)

তমো গুণ হন্তে গোলক হোৱয়
ইন্দ্ৰিয় ৰজো গুণত ।
সত্ত্ব গুণ হন্তে শুদ্ধ সত্ত্বময়
দেৱতা হৱে বেকত ॥ ৪৭

The Golaka (globe) evolves out from Tamas (inertia), and senses evolve out from Rajas (activities). The gods with pure elements evolve out from the Sattva. (47)

তিনি গুণে আসি সৃষ্টি স্থিতি লয়
জগতব করি বরে।
রজো গুণে ব্রহ্মা সৃষ্টি করিলন্ত
সমস্ত শাস্ত্রতে করে ॥ ৪৮

The three Gunas bring about creation, preservation and dissolution of the universe. All the scriptures say that Brahma creates the universe out of the Rajas. (48)

সত্ব গুণে বিষ্ণু জগতকে পালা
আপুনি হুয়া প্রবেশ।
তমো গুণে হরে সমস্ত সংহরা
নাথাকয় লবলেশ ॥ ৪৯

Vishnu out of his Sattva Guna sustains the universe, Himself residing within the world. Hara out of Tamas destroys everything and nothing remains. (49)

যাতো নবহয় এতেক প্রপঞ্চ
জানিবা মিছা প্রত্যেক।
তথাপি ঈশ্বর প্রকাশ লভিয়া
প্রকাশয় অতিরেক ॥ ৫০

As nothing remains, this world is full of sufferings and everything is illusory; but God being manifested in all, all appears to be real. (50)

হেন ঈশ্বৰক সদা ধ্যান কৰোঁ
নাৰদৰ কৃপা পাই।
আবেসে জানিলোঁ ঈশ্বৰত বিনা
সত্য বস্তু আন নাই॥ ৫১

Bearing the form of God in my mind I meditate always on this God by the grace of Narada. And now I know that none but God is real. (51)

অসত্য জগত সত্যৰ সকাষে
প্ৰকাশে জানা সদায়।
ইহাৰ দৃষ্টান্ত শুনা শিষ্যচয়
তোৰাত কহোঁ বুজায়॥ ৫২

Know that the world is unreal, it appears to be real by the proximity of Reality. Oh disciples, listen, I shall convince you with examples. (52)

মধ্যাহ্ন সময়ে সূৰ্য্যৰ প্ৰকাশ
বালিত লাগি আছয়।
জলময় দেখি জলবুদ্ধি অজ্ঞে
পানক মনে ধাৱয়॥ ৫৩

At noon the rays of the sun fall on the sands and it looks like water. The ignorant man mistakes it to be water and runs for drinking it. (53)

প্ৰথমতে স্নান কৰোঁ বুলি ৰঙ্গে
ঝাম্প দিয়া পৰি বৈলা।
স্নান পান তাৰ দূৰতে ৰহিলা
আৰো ভৰি ভাঙ্গি গৈলা ॥ ৫৪

At first he cheerfully jumps into it to bathe in it, but instead of having a bath and drink he gets his legs broken. (54)

পাচে পায়া তাপ বোলে বাপ বাপ
জল হৈটো নুহিকয়।
কিন্তু সূৰ্য্য তেজ বালিত লাগিয়া
জল যেন প্ৰকাশয় ॥ ৫৫

Getting heat of the sands, he utters "Alas ! Father, Father", it is not water but it appears as water due to the reflection of the sun's rays falling on the sands. (55)

সেহিমতে কোনো মূৰ্খ সবে আসি
দেখিলেক কোনো স্থান।
আছে কাঁচ মাটি জলময় দেখি
জলৰ কৰে প্ৰমাণ ॥ ৫৬

In a similar manner, some other fools come and see some other spot of glassy earth, and then they also take it to be water as it looked like water. (56)

কাষে বস্ত্র থৈয়া হাতে চখি লৈয়া
জল জুখিবাক গৈলা।
নাৰী সবে দেখি হাসিবে লাগিলা
পাচে লাজ হৈয়া ৰৈলা॥ ৫৭

Then putting off their garments on its bank and holding rods in their hands they go for fathoming the water. The women see this and begin to laugh and the fools remain nervous knowing their illusion. (57)

সূৰ্য্যমাত্র সত্য তাহান সকাষে
জল বুদ্ধি সত্য হয়।
যি হেতু ৰাত্রিত সূৰ্য্যৰ অভাবে
বালিত জল নহয়॥ ৫৮

The sun alone is real and illusion of the sands as water appears to be real by the contact of the sun's rays. At night when the sun is set, sands do not give impression of water. (58)

সেহি মতে ইটো জগতৰ সিদ্ধি
ঈশ্বৰত হন্তে হৱে।
ঈশ্বৰে এৰিলে অজ্ঞানী সমস্তে
সবে মিছা বুলি কৰে॥ ৫৯

Thus the reality of this world is manifested from God. All the ignorant say that all is unreal and that even God hath deserted (59)

যদি বোলাঁ ইটো ঈশ্বৰত আছে
প্ৰপঞ্চ জড় সগুণ।
প্ৰপঞ্চক বুলি কেনেমতে হৰি
আপুনি হৈলা নিৰ্গুণ ॥ ৬০

If you ask that since this world exists with God and it is phenomenal, inert and qualified and it exists with God, how can Isvara (God) be Nirguna or non-qualified if the world is of such a nature. (60)

ইটো শঙ্কাচয় কদাচিতো নয়
চৈতন্য বিশুদ্ধ হৰি।
স্বৰূপ প্ৰকাশি মায়াৰ কপট
থৈলা দূৰে পৰিহৰি ॥ ৬১

The answer is that this doubt is seldom to be raised as to the fact that Hari is pure, consciousness and bliss. Hari being manifested by his true nature the deceit of Maya (Nescience) has been removed far away. (61)

শুনা সভাসদ ভাগৱত পদ
মনত কৰি নিশ্চয়।
ব্যাসে যাক ভজা নাৰদে ভজন্ত
আমাৰ কোন সংশয় ॥ ৬২

Oh Gentlemen, listen to the Bhagavata with proper attention. It has been worshipped even by Vyasa and Narada. Why should we yield to doubt ? (62)

সংশয়ক তেজা কৃষ্ণ পাৱে ভজা
পুৰিয়োক মন কাম।
উদ্ধাৰা পূৰ্ব্ব সমাজৰ লোক
ডাকি বোলা ৰাম ৰাম ॥ ৬৩

Leave your doubt, be devoted to the feet of Krisna and fulfil the desire of the mind. Oh people of the Society, save your forefathers and utter Rama, Rama. (63)

ঘোষা। জয় যদুপতি জগন্নাথ নিয়োক দাসক উদ্ধাৰি।
তজু দাস বুলি মোক কৃপা কৰা তুমি জগবন্ধু হৰি ॥ ৬৪

Ghosa (Refrain)—Glorification to Lord of the Yadus, and Lord of the world ; liberate Thy servant. Grace me as Thy servant, Thou art Hari, the friend of the world. (64)

দুলড়ী
Dulari

তটস্থ লক্ষণে তাহাক বুজা'য়া
ধ্যানক কৰিলা সাৰ।
ঈশ্বৰত বিনা সত্তৰ কৃপাত
নেদেখিলা বস্তু আৰ ॥ ৬৫

In the tatastha manner (seating on the bank) he explained things to them and took

meditation as the essential thing. Through the grace of saints he saw God to be the only Reality transcending all other things. (65)

যাত হন্তে হবে জগতৰ জন্ম
পালন পুনু সংহাৰ।
হেনয় কৃষ্ণক ভজো ধ্যান কৰোঁ
পূজো মঞি বাৰম্বাৰ ॥ ৬৬

Time and again I worship, meditate and bow down to Krisna from whom the creation, preservation and destruction of the world occur. (66)

যিহেতু সমস্ত প্ৰপঞ্চত হৰি
অনুগত হৱা আছা।
ঈশ্বৰে এৰিলে কিছু নৰহয়
তিলেকতে হবে মিছা ॥ ৬৭

As Hari is immanent in all the objects, bereft of Isvara (God) nothing lasts and everything becomes illusory in a moment (67)

ঘট পট স্তম্ভ আদি কৰি যত
সংসাৰে বস্তু আছয়।
সবাকে ব্যাপিয়া আছা ভগৱন্ত
এৰিলে কিছু নৰয় ॥ ৬৮

Things like linen, pot, post etc. that exist in the world are all pervaded by Bhagavanta (Lord) and bereft of Him nothing exists. (68)

এতেকে জানিবা যিটো বস্তু আছে
তাতে তাতে আছা হৰি।
আকাশৰ পুষ্প যি হেতু নাহিকে
তাকে বৈলা পৰিহৰি॥ ৬৯

Know, therefore, that Hari dwells in all that exist. The sky-flower does not exist, as it is devoid of Hari. (69)

যদি বোলা ইটো জগতৰ হেতু
প্ৰকৃতিয়ো আসি হয়।
তিনি গুণে যত স্থষ্টি স্থিতি লয়
সংহাৰ যিটো কৰয়॥ ৭০

If you say that Prakriti appears to be the cause of this world and by the three Gunas (elements) of Prakriti, creation, preservation and destruction are done, then that is wrong. God is the cause. (70)

এতেকেসে তোৰা প্ৰকৃতিক ধ্যান
কৰোঁ হেন শঙ্কা তেজা।
যি হেতু প্ৰকৃতি জড়ৰূপা হোৱে
সবে চৈতন্যক ভজা॥ ৭১

So give up the idea of meditating on Prakriti, as Prakriti is inert. All should adore Caitanya (consciousness). (71)

স্থষ্টিৰ পূৰ্ব্বত কটাক্ষ পূৰ্ব্বকে
প্ৰকৃতিক আজ্ঞা কৰি।
সৃজিলা জগত যিটো কৃষ্ণ দেৱ
তান পাদ পদ্ম স্মৰি ॥ ৭২

Prior to creation of the world, He cast a glance at Prakriti, and ordered her to create the world and Prakriti created the world meditating on the Lotus-feet of that Krisna. (72)

বেদেয়ো কহিছে জগতৰ হেতু
একে মাত্ৰ কৃষ্ণ স্বামী।
মায়া পুনু জড় চৈতন্যত বিনা
কাহাকো নভজোঁ আমি ॥ ৭৩

The Vedas also say that the only cause of the world is Krisna, the master, and Maya is again inert. We worship none but Caitanya (consciousness). (73)

যদি বোলা জীৱ চৈতন্য হোৱয়
তাক কিবা কৰা ধ্যান।
যাহাৰ প্ৰসাদে সমস্তে দেহত
ৰহিয়া আছয় প্ৰাণ ॥ ৭৪

If you say that the self is the consciousness and the vital breath (Prana) remains within the whole body by its grace, so why meditate on it? (74)

ইটো শঙ্কাচয় কদাচিতো নয়
জীৱ যাতো পৰাধীন।
ঈশ্বৰৰ অঙ্গ হুয়া তথাপিতো
ভোগ কৰি ভৈলা ভিন॥ ৭৫

Then, these doubts are not justified at all for though it is a part of God (Isvara) yet it becomes separate by assuming different bodies through enjoyment. (75)

স্বতন্ত্র ঈশ্বৰ হৰে যিটো জন
তাহাঙ্ক স্মৰোঁ মনত।
কৃপালু নাৰদে যাহাক কহিবে
তাহাঙ্ক মানো সতত॥ ৭৬

Isvara (God) is independent, and I meditate on Him as has been instructed by gracious Narada. (76)

তাকে সে ঈশ্বৰ শাস্ত্রত কহয়
স্বতন্ত্র যিটো হোৱয়।
জীৱ সব পুনু গুণৰ অধীন
সংসাৰে সদা ভ্রময়॥ ৭৭

The scriptures say that that which is independent is Isvara (God). The selves are dependent to Guna (element) and roam about the world always. (77)

চৈতন্য হোৱন্তে পৰাধীন জীৱ
নুহিকয় ধ্যান যোগ।
আপুন স্বৰূপ পাসৰি যি হেতু
বিষয়ক কৰে ভোগ ॥ ৭৮

Although the self is Caitanya (consciousness) yet it is dependent and therefore its meditation is of no avail. It enjoys the Visaya (Phenomenal life) as it forgets about its own true nature. (78)

যদি বোলা ব্ৰহ্মা স্বতন্ত্ৰ হোৱন্ত
কৰা সৃষ্টি জগতৰ।
কিবা তাঙ্কে ধ্যান সততে কৰোঁহো
যাক নাহি সমসৰ ॥ ৭৯

If you say that since Bramha is independent and peerless and creates the world, so we should meditate on him. (79)

ইটো শঙ্কা তোৰা নকৰিবা মনে
ব্ৰহ্মা ধ্যান যোগ্য নুই।
যিহেতু বেদক পাসৰি থাকন্ত
আপুনি মুহিত হুই ॥ ৮০

Then you should not doubt it that Brahma is not fit for meditation. Being enchanted himself he remains forgetful of the Vedas. (80)

ঈশ্বৰে জানিয়া   মনত হাসিয়া
বেদক কৈলা বিস্তাৰ।
বিষয়ৰ সুখে   মোৰ পুত্ৰ ব্ৰহ্মা
মোহ পাৱে বাৰম্বাৰ ॥ ৮১

Knowing it, God smiles within his own mind and speaks much of the Vedas. My son Brahma, due to the pleasures of Visaya (Phenomenal life), gets entangled time and again. (81)

তথাপিতো তাঙ্ক   বেদ পঢ়াৱন্ত
হেন কৃপাময় হৰি।
তাহাঙ্ক বিনায়   কাহাৰ চৰণ
থাকিবোঁ মনত স্মৰি ॥ ৮২

Yet God is such a gracious Being that He teaches the Vedas to him (Brahma). There is none but Him whose feet are to be remembered. (82)

যদি বোলা ব্ৰহ্মা   কাতো হন্তে বেদ
পঢ়িবাৰ নতু শুনি।
আৰু বোলা ব্ৰহ্মা   বেদক পাসৰি
থাকন্ত মনতে গুণি ॥ ৮৩

If you say that nothing is heard as to from whom Brahma read the Vedas, and moreover that Brahma, forgetting the Vedas remained contemplalive, (83)

ইতো শঙ্কাচয় তেজিয়ো নিশ্চয়
ব্ৰহ্মাকে পঢ়াইলা বেদ।
বেদক পাসৰি সৃষ্টি পৰিহৰি
যাতো কৰি আছা খেদ ॥ ৮৪

Then surely give up this doubt and know that Brahma had been taught the Vedas. Forgetting the Vedas and giving up creation he remained lamenting. (84)

সেই সময়ত কৃপা কৰি হৰি
আদেশিলা সৰস্বতী
ব্ৰহ্মাৰ সমীপে সত্বৰে চলিয়ো
বুলিলাহা প্ৰতি প্ৰতি ॥ ৮৫

Hari, at that time, out of grace ordered Sarasvati (Goddess of learning) to come to Brahma at once. (85)

আজ্ঞা পায়া দেৱী ব্ৰহ্মাৰ হৃদয়ে
সত্বৰে গৈয়া পশিলা।
বেদক পাসৰি আনো খেদ কৰি
মনে হৰি শিক্ষা দিলা ॥ ৮৬

The Goddess, getting the order came hurriedly and entered into the heart of Brahma. Brahma had forgotten the Vedas and was lamenting, but he was instructed in the heart by Hari. (86)

পাচে চাৰি মুখে উচ্চাৰিলা বেদ
সৃষ্টিয়ো হৈলা বিদিত।
হেন কৃপাময় ব্ৰহ্মাৰ বুদ্ধিক
প্ৰবৰ্ত্তাই সাধিলা হিত ॥ ৮৭

Then he (Brahma) uttered the Vedas with the four mouths, the creation also became manifested. Such a Gracious God enlightened the intellect of Brahma, and brought about welfare. (87)

যদি বোলা ব্ৰহ্মা আপুনি পূৰ্ব্বত
সমস্তে বেদ জানন্ত।
কেন মতে তান মনে হৰি আসি
আপুনি শিক্ষা দিলন্ত ॥ ৮৮

If you ask that since Brahma knew himself all the Vedas beforehand, why had Hari to come to instruct him ? (88)

যেন কোন জনে নিদ্ৰান্ত থাকন্তে
পূৰ্ব্ব কথা পাসৰয়।
নিদ্ৰাৰ উঠিয়া পূৰ্ব্বৰ বৃত্তান্ত
সমস্তে কৈবে পাৰয় ॥ ৮৯
সেহি মতে ব্ৰহ্মা লভন্তোক বেদ
যাতো গুৰু সমস্তৰ।
কেনে বোলা তুমি বেদক পাসৰি
খেদ কৈলা বহুতৰ ॥ ৯০

Then the answer is that just as a man in sleep forgets the past events but awaking from sleep he recollects them, ((89)

so also Brahma as the preceptor of all obtained the Vedas. But how can it be said that forgetting the Vedas he lamented copiously ? (90)

ইটো শঙ্কা তোৰা নকৰিবা মনে
বেদৰ গুৰু আছয়।
যাহাৰ অৰ্থক বিচাৰিয়া মহা
মুনি সবো মোহ হয়॥ ৯১

That the Vedas originated from a preceptor, you should doubt. Even the great thinkers become bewildered in the search of the meaning of the Vedas. (91)

এতেকে বেদৰ অৰ্থক জানন্তা
ভগৱন্ত কৃপাসিন্ধু।
তাঙ্কে ধ্যান কৰি মনে ৰূপ ধৰি
তৰা ইটো ভৱসিন্ধু॥ ৯২

Bhagavanta, the ocean of grace, is the only knower of the implications of the Vedas. Meditating on Him and forming an image of Him within the mind one crosses over the ocean of phenomenal life. (92)

মযো তাক ধ্যাঞো তান কৃপা পাঞো
নাৰদৰ কৃপা পাই।
এখনে জানিলোঁ তাক বিনা মোৰ
ইষ্ট দেৱ আন নাই ॥ ৯৩

Having the grace from Narada I also meditate on Him and get grace from Him. Now I know that I have no other deity to adore except Hari. (93)

যিহেতু ব্ৰহ্মাৰ পৰাধীন জ্ঞান
স্বতঃসিদ্ধ ভগৱান।
জগত কাৰণ ভৱ নিস্তাৰণ
এতেকেসে তাক ধ্যান ॥ ৯৪

As the knowledge of Brahma is dependent and Bhagavan (Lord) is self-evident, He is meditated on as the cause of the world and the liberator of the Phenomenal life. (94)

সমস্ত জগত যাৰ সকাশত
শাস্ত্ৰ হেন প্ৰকাশয়।
এতেকেসে মঞি তাহাক ধিয়াঞো
কৰিয়া মনে নিশ্চয় ॥ ৯৫

The entire universe becomes manifested as real due to His presence. I, therefore, meditate on Him with steadfastness of the mind. (95)

সেইমতে আন বেদর রহস্য
মন্ত্র পঢ়ি প্রথমতে।
আরম্ভিলা মাত্র ভাগবত শাস্ত্র
আনন্দ পায়া মনত ॥ ৯৬

Thus, at first, reading the Mantras of the Vedas and pondering over their mystery, he began the composition of the Bhagavata, with a delightful heart. (96)

ইহার শ্রবণে কীর্ত্তনে পুরুষে
পারয় ব্রহ্ম বিভাক।
ব্যাসর বচন বুজাইবে লাগিলা
স্বামী যের শিষ্য যাক ॥ ৯৭

The individual attains the metaphysical knowledge by listening to and chanting of this scripture. The master began to interpret the teaching of Vyasa to their disciples. (97)

মৎস্য পুরাণত আকে কহি আছে
শুনা মই কহোঁ তাক।
সন্দেহ ত্যাজিয়া কহো শিষ্যচয়
শুনা সবে এক বাক ॥ ৯৮

Listen, I tell you what has been told in the Matsya Purana. Oh disciples, all should listen to one word, to one speech giving up their doubts. (98)

পুৰাণ বেদক বিস্তৰ প্ৰভাৱে
ভাগৱত দান ফল।
কহিয়া আছন্ত মহন্ত সকলে
মনে পায়া কুতূহল॥ ৯৯

The Mahantas (the saints) out of curiosity of mind speak about the merits of the donation of the Bhagavata and the Purana and Vedas with great emphasis. (99)

যি শাস্ত্ৰে আছন্ত মহা মন্ত্ৰ পঢ়ি
হৰিক ব্যাসে স্মৰিলা।
সকামে নিষ্কামে ভবে নানা ধৰ্মে
ব্যাসে যাত দেখাই দিলা॥ ১০০

Vyasa remembered Hari at the beginning of the scripture in which he uttered the Mahamantra. Vyasa showed there that in performing general duties it saves a man from the fruits of any action performed either with attachment or without any attachment. (100)

বৃত্ৰাসুৰ বধ যাহাত আছয়
তাকে ভাগৱত বুলি।
হেন ভাগৱত লিখিয়া বিপ্ৰক
দান দেই হাতে তুলি॥ ১০১

It is called the Bhagavata where there is the mention of the killig of Vitrasura. This Bhagavata should be offered to a Brahmin by making copies of it. (101)

কিন্তু সুবর্ণর সিংহাসনে থোয়া
রাজা সবে দিবে দান।
আনো সবে দান দিবেক সুবর্ণ
খিলার করি প্রমাণ॥ ১০২

Kings should keep the Bhagavata in golden dais and offer the same and others together with gold of the measure of a stick. (102)

অমাবস্যা চাই কত্তো দান দেই
কত্তো দেই পূর্ণিমাত।
দানর প্রসাদে মহা অপ্রমাদে
বৈকুণ্ঠ পাবে সাক্ষাত॥ ১০৩

Some offer it in the day of Amavasya (dark moon) and others in the full moon night (Purnima) and due to the merit of this offering one verily attains Vaikuntha (heaven) without any fear. (103)

অঠর হাজার শ্লোক আছে যাত
তাকে বুলি ভাগবত।
পদ্ম পুরাণত্তো অম্বরিষ আগে
গৌতমে কৈছে সতত॥ ১০৪

The Bhagavata is said to contain eighteen thousand verses. In the Padma Purana also Gautama says so to Amvarisa. (104)

ভাগৱত শুনা　　অম্বৰিষ ভুমি
কৰিয়া মনে নিশ্চয় ।
কোন দিনা পৰা　　আজ্ঞা দিলোঁ মঞি
তেজিয়ো মনে সংশয় ॥ ১০৫

Oh Amvarisa, listen to the Bhagavata with a determination of the mind. I advise you to listen to it without any doubt. There is no knowing when your body will perish. (105)

তাকে ভাগৱত　　মহন্তে বোলয়
শুকে যাক কহি আছা ।
ইহাৰ কীৰ্ত্তনে　　সংসাৰ নিস্তৰা
যদি মনে কৰা বাঞ্ছা ॥ ১০৬

The saints say that what was told by Suka is called the Bhagavata, and that if you desire to get liberation from the samsara (Phenomenal life) you should chant it. (106)

আনো পুৰাণত　　কহিয়া আছন্ত
সাধু সাধু নিষ্ট কৰি ।
ভাগৱত শুনি　　মহন্ত সকলে
সংসাৰ গৈলা নিস্তৰি ॥ ১০৭

The other Puranas also fully affirm that many good saints crossed over the samsara, by listening to the Bhagavata. (107)

অঠর হাজার   শ্লোক সমন্বিতে
গ্রন্থ মহা অদভুত।
প্রথমক আদি   বাহ্ স্কন্ধ সদা
হয়াছে সদা যুক্ত॥ ১০৮

The book is a tremendous one with eighteen thousand verses. The book contains twelve chapters, the first chapter, is the Adi (beginning). (108)

হয়গ্রীব লীলা   যাহাত কহয়
বৃত্রবো বধ আছয়।
মহা মন্ত্র পঢ়ি   আরম্ভিলা যাক
ব্যাস মুনি অতিশয়॥ ১০৯

It narrates sports of Hayagriva (horse-necked Deity) and contains the killing of Vritra in it, its composition has been started by the sage Vyasa by uttering the Mahamantra (auspicious verse). (109)

এতেক লক্ষণ   যহাত আছয়
ভাগবত বোলে তাক।
বিধি হর শুক   নারদ কপিল
হয়া সবে এক বাক॥ ১১০

It is Bhagavata that has such marks. Bidhi (creator) Hara, Suka, Narada, Kapila and others say this with one voice (110)

এহিমতে নানা গ্রন্থ মত আনি
শ্রীধব দেবে সাক্ষাৎ।
পাষণ্ড সবব মতক দূবতে
কবিলা বিচৌ বিষাত॥ ১১১

(In its commentary) Sridhara Deva collecting the views of many books refuted the views of the heretics. (111)

এতেকে ইহাক ভাগবত বুলি
বিপবীত শঙ্কা তেজা।
ইহাক শুনিয়া কৃষ্ণব অভয়
চবণ কমলে ভজা॥ ১১২

So considering it as Bhagavata give up the reverse doubt and having listened to this take refuge in the fear-dispelling feet of Krisna. (112)

শুনা সভাসদ ভাগবত পদ
ইটো সর্ব্বসাবোদ্ধাব।
ইহাক শুনিয়া যম কবণব
এবাযো মহানিকাব॥ ১১৩

Oh men of the congregation, listen to the verses of Bhagavata and it is an extract of the essence of all. By listening to it, remove the great sufferings that are ensue from Yama (God of death). (113)

অৱতাৰ হৈয়া　　　ব্যাস মহা ঋষি
নাৰদক গুৰু মানি।
অসন্তোষ চয়　　　কৰিলন্ত ক্ষয়
ভজিলন্ত চক্ৰ-পাণি ॥ ১১৪

Vyasa, the great sage, being born as an incarnation of God and accepting Narada as his teacher had exhausted his distresses and worshipped the Holder of the wheel in hand. (114)

শিষ্য সমস্তকো　　　উপদেশ দিয়া
কৃষ্ণক কৰিলা ধ্যান।
আমি কোন মুখে　　　কৃষ্ণক নামানো
ব্যৰ্থে খবৌ ইটো প্ৰাণ ॥ ১১৫

He instructed his disciples and himself meditated on Krisna. Why do we not recognise Krisna as God but spend this life in vain. (115)

ব্যাসত অধিক　　　পণ্ডিত হৈলোহোঁ
কৃষ্ণৰ ধ্যান তেজিলোঁ।
সকাম কৰ্মৰ　　　বহু ফল শুনি
তাত মাত্ৰ মন দিলোঁ ॥ ১১৬

We consider ourselves to be more learned than Vyasa and give up the meditation on Krisna and hearing of many results of desireful actions, we engage our mind in those. (116)

নমো দামোদৰ মোৰ সমসৰ
নাহিকয় মহা পাপ।
অমৃতক তেজোঁ বিষয়ক ভুঞ্জোঁ
নতৰো সংসাৰ তাপ ॥ ১১৭

I bow down to Damodara, there is no sinner equal to me, as I have given up nectar and have swallowed poison and so I did not get release from the sufferings of the Samsara. (117)

প্ৰভো কৃপা কৰা দাস বুলি ধৰা
দিয়োক সাধু সঙ্গতি।
তাসম্বাৰ সঙ্গে থাকি মহা ৰঙ্গে
কৰিবো তজু ভকতি ॥ ১১৮

Do this grace to me, treat me as your servant and grant me the company of the saints. Living in their company with happiness I will be devoted to you. (118)

বুলিবোঁ সততে গোবিন্দ মাধৱ
চিদানন্দ সদানন্দ।
ভকত বৎসল কৃপাৰ সাগৰ
নকৰিবা মোক মন্দ ॥ ১১৯

I will always utter the name Govinda, Madhava, Cidananda and Sadananda. Thou art fond of the devotees, art an ocean of grace. So thou wilt not do me anything bad. (119)

ইটো ঘোষা ৰত্ন কৰা অতি যত্ন
সততে কৰা বিচাৰ।
ইহাৰ বিচাৰ কৃষ্ণৰ ভকতি
নিৰ্বাহা সাৰে সাৰ ॥ ১২০

Treat this Ghosa-Ratna (the gem of spiritual lore) with care and judge it properly. It enjoins the devotion to Krisna as the most essential thing and one will achieve it through the exercise of the book. (120)

বৈষ্ণৱ সবক কৃতাঞ্জলি কৰি
কহয় গোপাল মিশ্ৰ।
মহা উচ্চ কৰি বোলা হৰি হৰি
তৰিয়োক ভৱকৃচ্ছ ॥ ১২১

Gopal Misra says, with folded hands to all the Vaisnavite devotees to utter the name of Hari, loudly and repeatedly and to cross over the sufferings of the world. (121)

পৰম ধৰ্ম্ম নিৰূপণ

Paramadharma Nirupana.

Determination of the Supreme Religion.

লেচাড়ি

Lecadi

ইটো শাস্ত্র মহামুনি কৈলা তাতে মহাধৰ্ম্ম থাপি থৈলা
মৎসৰ ৰহিত সাধু সবে আক পাৱে।
স্বৰ্গফল তেজে অনুক্ষণ মোক্ষতো যাহাৰ নাহি মন
তাৰা সবে মাত্র আক ধৰ্ম্ম বুলি গাৱে ॥ ১২২

This scripture has been narrated by the great sage, and there the Supreme end of life has been enshrined and the great saints obtain it after being rid of Matsara. (Jealousy).

Those who give up the happiness of attaining heaven every moment and have no desire even for salvation sing this alone as the summum bonum of life. (122)

ইটো শাস্ত্র সত্য বস্তু করে তিনি তাপ নিয়া দূরে ধরে
নামত শ্রীমন্ত ভাগবত নিরূপম।
আক শুনিবাক যিটো চাৱে হৃদয়ে ঈশ্বর লাগ পারে
আন কোন ধর্ম্ম হইবেক ইহার সম ॥ ১২৩

This scripture reveals what is Reality and drives away the sufferings of the three kinds. It is called the Srimanta Bhagavata, the matchless Book. He who chooses to listen to it, finds Isvara (God) within his heart, and what other religion can be equal to it ? (123)

শাস্ত্র নির্ণয়

Choice of the Scripture

চারি বেদ ভৈলা কল্পতরু ভাগবত ভৈলা ফল গুরু
শুক মুখ লাগি ভূমিত আছে পরিয়া।
অমৃত সমান স্বাদ ফল সিঠা চাল নাহি নিরিমল
ব্রহ্মানন্দ রসে আছয় সদা ভরিয়া ॥ ১২৪

The four Vedas become the wish-yielding tree. the Bhagavata becomes the chief fruit, it has fallen on the ground from the mouth of Suka. Its fruit tastes like nectar, it has no shell and wastage. It is always full of Rasa (ecstasy) of bliss of Brahman. (124)

ৰসত চতুৰ যিটো জন ফল পান কৰা দিয়া মন

ৰসময় ফল আসে বৈকুণ্ঠৰ পৰা।

শিষ্য সবে ভৈলা শাখাচয় তাতে ফল লাগি নভাগয়

মোক্ষকো লভিবা ইটো ফল পান কৰা ॥ ১২৫

From Vaikuntha (heaven) the fruit which is full of juice comes down, he who is expert in enjoying Rasa drinks it with care. The disciples become the branches, the fruits hanging on do not break them. Eat them and attain salvation (Moksa) thereby. (125)

একে শাস্ত্রমাত্র সাৰ ভৈলা দৈৱকীতনয়ে যাক কৈলা

এক দেৱ মাত্র দৈৱকীদেৱী কুমাৰ।

কৰ্ম্ম এক মাত্র সত্য হয় তাহান সেৱাক শাস্ত্রে কয়

মন্ত্রে একমাত্র কৃষ্ণ নাম সাৰে সাৰ। ১২৬

This that has been told by the son of Devaki, is the only essential scripture. The son of Devaki is the only God. The scripture says that the service to God alone is the real action, and the only worthwhile Mantra (word of incantation) is really the name of Krisna alone. (126)

শৰণ-ভজনক আদি নব বিধ

শৰণ-নিৰ্ণয়

Determination of the nine kinds of Sarana (Submission) including Sarana, Bhajana etc.

লেচাড়ি

Lecadi

শৰণ, ভজন, ভক্তি চয় মহাজনে তাক বখানয়
শ্ৰৱণ, মনন, অধ্যাপন, শীল, শিক্ষা।
স্বভাৱে সহিতে নৱ বিধ আক জীৱে জানি হবে সিদ্ধ
গুৰু সবে শিষ্য সমস্তকে দেই শিক্ষা ॥ ১২৭

The great man praises devotion in the form of Sarana (refuge), Bhajana (worship), Sravana (Listening) Manana (ratiocination), Adhyapana (Study) Sila (character) and Siksa (instruction) with Svabhava (conduct). It is of nine kinds and knowing it the Jiva (self) becomes a Siddha (fulfilled). The preceptors instruct all the disciples. (127).

শৰণৰ ক্ৰম কহোঁ শুনা আক সাৱধান মনে গুণা
কৃষ্ণ ধামমন্ত ইহাৰ ক্ৰম আছয়।
আক শুনি ভৱ নদী তৰে কিন্তু আৰ যিটো মত ধৰে
সপ্ৰেম ভকতি কৃষ্ণত সিটো পাৱয় ॥ ১২৮

Listen, with patience, the procedure of Sarana (Shelter) and discriminate it with care.

It has been stated and graded in the Krisna Jamala[2]. One can cross over the river of Bhava by hearing it; but one who holds its motto in the heart obtains the devotion of love to Krisna. (128).

শৰণ

Refuge

দেৱতাৰ আশা দূৰ কৰি পুত্ৰাদিৰ স্নেহ পৰিহৰি
কেৱলে হৰিত বিশ্বাস কৰয় মাত্ৰ।
প্ৰাকৃত শৰণ তাৰ নাম বিষয় তৃষ্ণাত তেজে কাম
সিটো পাচে প্ৰেম ভকতিৰ হোৱে পাত্ৰ ॥ ১২৯

It is an elementary or gross form of shelter or submission when one removing the desires for gods and giving up affection for children, keeps faith alone in Hari and abandons enjoyment becomes gradually fit for devotion of love. (129).

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2. Krisna Jamala : A name of a book dealing with the secrets of the processes of initiation, worship etc.

তীৰ্থ তপে জপে আশা তেজে   কায়বাক্যমনে হৰিভজে
যথোচিতে সেৱা হৰিক সদা কৰয় ।
বাক্যে গোবিন্দৰ নাম গাৱে   মনে কদাচিতো লাগ পাৱে
মধ্যম শৰণ তাহাকে শাস্ত্রে কহয় ॥ ১৩০

He who gives up the hope for Tirtha (Holy place)„ Tapa (Penance) and Japa (meditation) and worships Hari with body, mind and speech and duly bows down to Hari always, in speech sings the name of Govinda, and in mind occasionally meets him, is fit for shelter which the scripture calls an intermediate refuge. (130).

শৰীৰৰ আশা কৰে দূৰ   নাম গায়া কৰে মন পূৰ
জগতৰ পতি ভগৱন্ত চক্রপাণি ।
তান্ত প্রেম ভক্তি ভৈল যাৰ   উত্তম শৰণ কয়ে তাক
উত্তম শৰণে সংসাৰক কৰে হানি ॥ ১৩১

It is called the best of refuge (Uttam Sarana) in which one, giving up the desire for the phenomenal life (Visaya) cherishes devotion of love towards the Lord, that Lord who is the Lord of the Universe Bhagavanta, the Holder of the wheel, and in it one removes the desire of the body and his mind becomes filled with the chanting of the names, (131).

ভজন
Worship (Bhajana)
লেচাড়ি
Lecadi

প্ৰতিমাক থাপি যিটো জন   কৃষ্ণ বুদ্ধি সেৱে অনুক্ষণ
ভকতক সিটো মানিবাক নপাৰয়।
আনত নাহিকে হৰিবুদ্ধি   নতু হবে তাৰ চিত্তশুদ্ধি
প্ৰাকৃত ভজন তাহাক জানা নিশ্চয় ॥ ১৩২

He who installs an idol and worships it always treating it as Krisna but cannot recognise a devotee is called a devotee of a gross form of worship. Know it for certain that in the gross form of worship one does not have the faith of recognising others as symbols of Hari and one's heart is not also purified. (132).

উত্তম হোৱয় যিটো জন   তাক সেৱা কৰে অনুক্ষণ
সমানক পায়া মিত্ৰতা ভাৱ কৰয়।
দীনজন পায়া কৰে দায়া   আক তেজি আসে বিষ্ণুমায়া
মধ্যম ভজন তাহাক শাস্ত্ৰে কহয় ॥ ১৩৩

He who bows down to one who is better and treats the equals with friendliness and shows mercy to the poor becomes free from Visnu Maya and it is called intermediate Bhajana. (133)

বিষয় কথাক নুশুনয় কৃষ্ণ নাম মাত্র উচ্চাৰয়
কৰ্ণৰন্ধ্ৰ ভৰি শুনে গোবিন্দৰ যশ।
উত্তম ভজন তাক কৰে অহনিশে নাম মাত্র গাৱে
উত্তম ভজনে হৰিক কৰয় বশ॥ ১৩৪

It is called the best of Bhajana (Uttam Bhajana) in which the devotee does not hear the word of Visaya (Phenomenal life), utters the name of Krisna alone and hears the glorification of Govinda, that fills his ear-holes. By this kind of Bhajana the devotee makes God subservient to him. (134)

ভক্তি

Devotion (Bhakti)

যাৱন্ত হৰিৰ লীলা গাৱে চিত্ত থিৰ কৰে হৰি পাৱে
লীলাক হেজিলে চিত্ত বিষয়ক ধাৱে।
প্ৰাকৃত ভকতি তাৰে নাম প্ৰথমতে হৱে অনুপাম
পাচে সিটো জনে উত্তম ভকতি পাৱে॥ ১৩৫

He is called a Prākrita (ordinary) devotee, whose mind remains fixed in God as long as he continues the chanting the Lila (Sports) of God, but his heart returns to Visaya (worldly matters) as soon as he gives up chanting. Such a devotee, of course, ultimately attains the best form of Bhakti (135)

কৃষ্ণ দেৱতাৰ কথা শুনে অনন্ত আনন্দ পাৱা গুণে
প্ৰেমৰ ভৰত বাগৰে পৰি মহীত।
পুলকিত তনু তাৰ হোৱে মধ্যম ভকতি তাক কৰে
ভকতিৰ চিহ্ন হোৱয় আসি বিদিত ॥ ১৩৬

He hears the stories of Lord Krisna, he finds delight in his mind and rolls on the ground out of the burden of love. It is called the intermediate devotion in which his body bocomes thrilled with joy and the sign of devotion appears in him. (136)

বিশুদ্ধ বিজ্ঞান চিদানন্দ পূৰ্ণানন্দ কৃষ্ণ সদানন্দ
তান স্বৰূপত যাহাৰ মন ৰহয়।
হৃদয়তে পাচে পাৱে লাগ ভৱ তেজি ৰয় মহাভাগ
অখণ্ডিত প্ৰেমপুলক তাৰ হোৱয় ॥ ১৩৭

His mind rests in the real nature of Krisna who is pure knowledge and consciousness, and is ever blissful. He realises Him in his heart afterwards, and that the Great One lives on in him. This devotee gives up the Bhava (Phenomenal life) and attains eternal and undivided ecstasy of love. (137)

ইহ পৰলোকে যত সুখ মায়াময় আৰু যত দেখ
দুখক নসঙ্গে নৰমে যিটো সুখত।
যি হেতু হৰিত প্ৰীতি ভৈল সুখ দুখ তাৰ দূৰ গৈল
উত্তম ভকতি ইহাক বোলে সতত ॥ ১৩৮

All hapiness of here and hereafter is illusory as also all that you see. The devotee does not take delight in happiness nor is he afflicted by pain. It is called the best type of devotion as the devotee loves Hari, and happiness and distress are far from him. (138)

শ্ৰৱণ

Hearing (Sravana)

হৰিৰ মন্দিৰে যিটো জন কৃষ্ণৰ চৰণে দিয়া মন
যাৱন্তেকে হৰিলীলা কথা শুনি ৰৱে।
তাৰত কৰ্ণৰ সুখ পাৱে পাচে কৰ্ণে কুকথাক খাৱে
প্ৰাকৃত শ্ৰৱণ মহাজনে তাক কবে ॥ ১৩৯

The devotion of the man who stays in the temple of Hari listening to the sports of Hari as long as he can keeping his mind at the feet of Krisna and with his ears closed, but afterwards pays heed to evil talks, is called by learned men a gross type of hearing. (139)

হৰিত যাহাৰ মন ৰৱে কথামৃত সত্য বুলি কৰে
শ্ৰৱণৰ সুখ পূৰ্বৱত কৰি পাৱয়।
পৰবোধে দক্ষ্য সুহিকয় শ্ৰৱণ সুখত সদা ৰয়
মধ্যম শ্ৰৱণ শাস্ত্ৰত আক কৱয় ॥ ১৪০

He whose mind rests on Hari, accepts the nectar of the gospel to be true and gets the happiness of hearing more than before is an intermediate class of devotee. He always achieves the happiness of hearing, but has no effeciency for the realisation of the metaphysical reality. The scriptures call it an intermediate type of hearing. (140)

আপুনিয়া বুজি যিবা জনে পৰকো বুজাৱে অনুক্ষণে
হৰিৰ লীলাক শুনিয়া ভেদ কৰয়।
বিচাৰয় কৃষ্ণ কথা ৰস হৰিক কৰয় মনে বশ
উত্তম শ্ৰৱণ ইহাক সাধু কহয় ॥ ১৪১

The saints call it the best form of hearing in which the devotee himself understands and makes others understand every moment the sports of Hari, and hearing the sports of Hari discriminates and finds ecstatic delight in Topics of Krisna. He captivates Hari. Hari is made in his mind and makes Him subservient to him. (141)

মনন

Ratiocination (Manana)

সংসাৰত পুত্ৰ ভাৰ্য্যা যত　　　　জীৱন যৌৱন অশাশ্বত
ঈশ্বৰৰ মায়া বুলিয়া সদা কহয় ।
হৰিৰ নামক সত্য দেখে　　　　বিষয় সুখক মিছা লেখে
প্ৰাকৃত মনন বোলয় তাক নিশ্চয় ॥ ১৪২

The attitude that holds wife, son etc. as the Maya of Isvara and life and youth as short-lived is called an elementary ratiocination. In it the name of Hari seems to be real and the Phenomenal life is treated to be unreal. (142)

নাম সত্য সন্ত সত্য কৰে　　　　বৈকুণ্ঠক সত্য মনে ধৰে
বৈকুণ্ঠনাথক সত্যদেৱ যাক মানে ।
চৰাচৰময় জগতত　　　　ঈশ্বৰক দেখে সমস্তত
এতেকে জগত ঈশ্বৰ স্বৰূপ মানে ॥ ১৪৩
উত্তম মনন নাম তাৰ　　　　সংসাৰ সাগৰে হবে পাৰ
যি দেহু জড়ক চৈতন্য বুলিয়া মানে ॥ ১৪৪

When the devotee considers as Real the Lord's name, the Saint, the Baikuntha (Heaven), and the Lord of Baikuntha, and sees the presence of God everywhere in the moving and the unmoving objects and when the

universe appears to be an embodiment of God Himself, (143)

It is called the best type of ratiocination, as it regards the inert as the conscious. It ferries him across the ocean of the world. (144)

অধ্যাপন

Teaching (Adhyapana)

যাৱত কৃষ্ণৰ কথা শুনে কথাৰ অৰ্থক মনে গুণে
তাৱত কথাৰ অৰ্থত মন ৰহয়।
পাচে শিক্ষা দিবে নপাৰয় যি হেতু মনত নৰহয়
ইহাক প্ৰাকৃত অধ্যাপন বুলি কয়॥ ১৪৫

When one hears the story of Krisna and discriminates the meaning of the story and fixes one's mind on the meaning of the Bharata (Mahabharata) only as long as one is engaged in hearing, but does not remember it afterwards much less teach it, then this is called elementary form of teaching. (145)

গোবিন্দৰ কথা লীলা শুনি আপুনি আনন্দ পাৱে গুণি
তাৰ মন মজে ৰহে কথা সমুদ্ৰত।
আনকো শিখাৱে কথাচয় কথা সত্য বুলি বখানয়
অধ্যাপন আক মধ্যম বোলে সন্তত॥ ১৪৬

The intermediate form of teaching is one in which one gets delighted in hearing and thinking over the story of the sports of Govinda and the mind becomes enraptured and it joyfully swims in the ocean of story. The story is appreciated to be real and it is taught to others also. (146)

কৃষ্ণ কথা কহে সাধু সঙ্গে পৰক বুজাৱে মহাৰঙ্গে
হৰিৰ কীৰ্ত্তন ৰসে মন নেই টানি।
অধ্যাপন বুলি তাক জানা উত্তম বুলিয়া মনে মানা
যিটো অধ্যাপনে সংসাৰৰ কৰে হানি ॥ ১৪৭

That teaching in which one relates the story of Krisna in the company of the good and makes others understand with great joy and in which one's mind is drawn towards charm of chanting the names of Hari is called the best type of teaching and it exhausts the Samsara (Phenomenal life). (147)

শীল

Conduct (Sila)

গুৰুৰ বাক্যক যিটো লয়ে তাকে ব্ৰহ্ম বুলি মাত্ৰ কৰে
কদাচিতো আন বাক্যত মন নেদয়।
কৰ্ম্মী কৰ্ম্মফল দেখাৱয় তথাপিতো মতি নচাৱয়
মহাজনে তাক প্ৰাকৃত শীল কহয় ॥ ১৪৮

Great men call it an elementary conduct in which one accepts the word of the teacher and considers it to be the word of Brahma and seldom hears any other word ; and does not withdraw his mind from it although the followers of Karma (action) show him the fruits of action. (148)

ভকতিক ধৰে দেৱচয়   তাসম্বাক পুসু নগনয়
কেশৱত বিনে দেৱতা আন নামানে।
যিহেতু মনক কৈলা থিৰ   ইন্দ্ৰিয়ক দমি ভৈলা বীৰ
তাহাক মধ্যম শীল সাধুসবে জানে॥ ১৪৯

The gods recognise devotion, but even gods are not recognised by the devotee ; and except Keshava other gods are seldom accepted. The Saints know it to be an intermediate type of conduct as the mind has been made steady, and by controlling the senses, one has become a hero. (149)

অনিমাদি সিদ্ধি ভক্তে পাৱে   তাত স্পৃহা তেজি নাম গাৱে
যিহেতু ভজন ৰস মহা বিপৰীত।
হৰিৰো ৰূপতো ইচ্ছা নাই   দাস সেৱা মাগে তাক পাই
ইহাক উত্তম শীল জানি সাধা হিত॥ ১৫০

The devotee gets fulfilment of the class of Anima (Animadi)[3] etc., but giving up the attachment for it he chants the name as the charm of singing has a great miracle. Earn your welfare knowing it to be the best type of conduct in which one has no desire for the form of Hari, but covets for doing service after having him. (150)

শিক্ষা

Education (Siksa)

গুৰু দেন্ত উপদেশ চয় শিষ্যে গুণ বুদ্ধি নলৱয়
যাতো শিষ্য মনে কৰিবে নোৱাৰে সাৰ।
গুৰু তেতো পুনু শিক্ষা দেন্ত আপুনাৰো মত দেখাৱন্ত
মহন্তে প্ৰাকৃত শিক্ষা নাম ধৰে তাৰ ॥ ১৫১

The preceptor gives advice but the disciple does not accept the import of it as he cannot discern what it really is. The preoeptor again imparts learning and shows his own views. Great men call such an education as an elementary education. (151)

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3. Animadi—Smallness etc. It means the miraculous powers that may be attained by the practice of Yoga. It is one of the eight kinds of Yogic attainments. The rest are Loghima, Garima etc.

গুৰু ভক্তি উপদেশ দেন্ত শিষ্য সৎবুদ্ধি মনে লন্ত
তথাপিতো কোন বেলা মহা মোহ পাৱে।
ভেদ কৰিবাক নপাৰয় জ্ঞান ভকতিক কপাই থয়
ইহাক মধ্যম শিক্ষা বুলি শাস্ত্রে কৰে ॥ ১৫২

The preceptor advises devotion and the disciple accepts it with pure intellect, yet occasionally the great attachment overwhelms him. He cannot discriminate and speaks confusingly of knowledge and devotion together and the scripture calls it a second type of education. (152)

জ্ঞান কৰ্ম্ম কষ্ট পৰিহৰি হৰিত মনক চিন্তা কৰি
গুৰু উপদেশে একান্ত সন্তক মানে।
সন্তৰ দাসকো সেৱা কৰে তাসম্বাৰ মত মনে ধৰে
মহন্তে উত্তম শিক্ষা বুলি তাক জানে ॥ ১৫৩

The saints know the best type of education to be one in which, one, giving up trouble of knowledge and action and meditating on Hari within the mind, serves the saint earnestly by the advice of the preceptor and he bows down to the saint and in the mind adopts their Motto. (153)

স্বভাব

Nature (Swavava)

শাস্ত্ৰাচাৰ্য্য উপদেশ সাৰ শিষ্যকে শিখাৱে বাৰম্বাৰ
তত্ত্বৰূপে শিষ্যে ধৰিবাক নপাৰয় ।
কোন গুণ কোন দোষ চয় মনে বিচাৰিয়া নপাৰয় ।
প্ৰাকৃত স্বভাৱ ইহাক শাস্ত্ৰে কৰয় ॥ ১৫৪

The Master of the scriptures teaches the disciple the essence of instructions again and again but the disciple fails to catch it. He cannot discern what is virtue and what is vice. The scriptures describe it to be an elementary nature. (154)

গুণ দোষ জানে যিটো জন কৃষ্ণৰ চৰণে দিয়া মন
হৰি ভক্তিৰসে কেৱলে মাত্ৰ ৰময় ।
যেন বায়ু আকাশক পাই ভাল মন্দ গন্ধ এৰি যাই
আনকো পবিত্ৰ স্পৰ্শে জানা কৰয় ॥ ১৫৫

He who knows what is virtue and what is vice but gets charmed only in the ecstasy of the devotion of Hari by keeping his mind at the feet of Krisna is really of good nature. He is like air which rises up and mixing with the ether or sky (Akasa) passes on leaving below the smell of good and bad and purifies all other things by itself. (155)

লৌকিক বৈদিক কৰ্ম্মচয় ভকতিক পায়া তেজিবয়
কেবল গুৰুক কৰে মাত্ৰ সভকাৰ।
ভাল শুদ্ধ বুদ্ধি তাৰ ভৈল গুৰু সেৱা কৰি যাভো বৈল
উত্তম স্বভাৱ আক জানা সাৰে সাৰ॥ ১৫৬

Know it really to be the best nature if one gives up rites, both ordinary (Loukika) and Vedic (Vaidika) by realising devotion and waiting upon his preceptor (Guru) only. As he remains by waiting upon his preceptor, his intellect remains good and pure. (156)

ইটো নববিধ মহা গুহ্য মহন্ত সবৰো মহাপূজ্য
ইহাকে জানিয়া ৰহস্য ভকতি পাৱে।
সন্তৰ কৃপাক অনুসৰি তাসম্বাৰ পদধূলি ধৰি
পৰম আনন্দে মিশ্ৰ কবিৰত্নে গাৱে॥ ১৫৭

One gets the mystic devotion knowing these nine kinds which are very secret and adorable even to all the great saints. Following the grace of the saints and accepting the dust of their feet, Misra Kaviratna sings it with delight in his mind. (157)

শৰণ

ছবি

Shelter (Sarana)

Cabi

অৰ্জ্জুনৰ আগে হৰি কহিলন্ত নিষ্ঠ কৰি
মোত তুমি সখি দিয়া মন।
হুয়োক আমাৰ ভক্ত মোক পূজা অবিৰত
গন্ধ পুষ্পে কৰিয়া যতন ॥ ১৫৮

Hari says to Arjuna, "My friend, listen to what I say. Be my devotee and worship me ceaselessly with flower and incense. (158)

কৰা মোক নমস্কাৰ সত্যে কৰো অঙ্গিকাৰ
তুমি মোৰ লভিবা স্বৰূপ।
তুমি মোৰ প্ৰাণ বন্ধু তৰা ইটো ভৱসিন্ধু
পুনু নলভিবা ভৱকূপ ॥ ১৫৯

Bow down to me, really I promise that you will attain my nature. You are my best friend; you will get across this ocean of Bhava (Phenomenal life) and you will not get again the well of Bhava. (159)

তাতে বহি গুহ্যতম পুনু কহোঁ নিৰুপম
আৰু তুমি শুনা সাৱধানে।
তুমি বিনা নাহি আন মোৰ বিশ্বাসৰ থান
আৰু সত্য বুলি শুনা মনে ॥ ১৬০

You carefully listen to what I say, there is nothing more secret than this. It is the most secret thing and it is charming. I have no other person but you to confide this to. Think this to be true. (160)

সৰ্ব্ব ধৰ্ম্ম পৰিহৰি একান্ত বিশ্বাস কৰি
একদেৱ মঞিঙ মোক মানি।
আমাত শৰণ লৈয়ো শোক মোহ দূৰে থৈয়ো
তজু পাপ কৰিবোহোঁ হানি॥ ১৬১

Recognise me alone, the only one God, give up all Dharmas and have single-minded faith on me. I will destroy your sins if you take refuge in me and remove your grief and distresses. (161)

গুণময় মায়া মোৰ জ্ঞানক কৰিবে চোৰ
যাতো মোৰ শকতি হোৱয়।
আমাত শৰণ যিটো লয়ে মায়া তৰে সিটো
আনে তৰিবাক নপাৰয়॥ ১৬২

My Maya is full of Gunas, it will steal away knowledge as it is my energy. "None but he who takes refuge under me gets across Maya". (162)

অক্রুৰে বোলন্ত হৰি কহো আমি নিষ্ঠ কৰি
কোনেনো পণ্ডিত বোলাইবেক।
তোমাত শৰণ তেজি বিষয় ৰসত মজি
আন দেৱতাক ভজিবেক॥ ১৬৩

Akrura says to Hari, "Verily do I say, Oh Lord, who is there that will style himself a learned man and will worship other gods leaving aside your shelter and will get charmed in Visaya (Phenomenal life) ?" (163)

ভকতৰ প্ৰিয়তম নাহিকয় তজুসম
সকামিৰ কাম কৰ পূৰ।
নিষ্কামি দাসকো তুমি আপুনাকো দিয়া স্বামী
কৃপা কৰি ভৱ কৰা দূৰ ॥ ১৬৪

The devotee does not have any other dearest thing equal to Thee and Thou fulfillest the desire of the people with attachment. Thou also givest Thyself up to Thy servant who has no attachment and removest his phenomenal life out of grace. (164)

কৃষ্ণৰ চৰণে ধৰি উদ্ধৱে মিনতি কৰি
বোলে প্ৰভু কমললোচন।
তোমাৰ চৰণ পদ্ম সমস্ত আনন্দ সদ্ম
সন্তে লৱে তাহাতে শৰণ ॥ ১৬৫

Touching the feet of Krisna and entreating him Uddhava says, "Oh Lotus-eyed Lord, Your lotus-feet are above all bliss and the saints take shelter under you" (165)

ভকতৰ সেৱা সুখ ভবে সংসাৰৰ দুখ

ভকতৰ তুমি হুয়া বন্ধু।

জ্ঞানী কৰ্ম্মী নলভয় মায়ায়ে বন্ধিয়া থয়

নতৰয় সিটো ভৱসিন্ধু ॥ ১৬৬

The happiness of service of the devotee removes the distress of Samsara (Phenomenal life) and You become the friend of your devotee. The doer and the knower do not obtain this as they are entrapped by Maya (Nescience) and they cannot cross over the ocean of the world. (166)

তোমাৰ প্ৰসাদ পাই ভক্তে মায়া তৰি যাই

আক তুমি হবাহা অধীন।

যশোদাৰ বান্ধ লৈয়া গোপীৰ অজ্ঞাত বৈয়া

বলিৰ দুৱাৰে প্ৰতিদিন ॥ ১৬৭

The devotee getting grace from Thee crosses over Maya and thou becomest subservient to the devotee. Putting yourself to confinement under Yasoda, and obeying the orders of the Milk-maids, Thou livest in the door of Bali always. (167)

ইটো প্ৰভু দুহি চিত্ৰ বানৰেও ভৈলা মিত্ৰ

কেৱল শৰণ লৈলে মাত্ৰ।

ৰামচন্দ্ৰ ৰূপে হৰি কৃপালু গুণক ধৰি

পশুকো কৰিলা ভক্তি পাত্ৰ ॥ ১৬৮

It is no wonder, Oh Lord, that the monkeys became Thy friends by accepting the single-minded devotion only. Oh Hari, Thou assumedst the form of Ram Chandra and out of gracious kindness madest even the beasts fit for devotion. (168)

এতেকে তোমাক তেজি কোনে আন দেৱ ভজি
পাসৰিবে তজু উপকাৰ।
যিটো অন্তৰ্যামী হৰি চৰাচৰ আছা ধৰি
যাত বিনা বস্তু নাহি আৰ॥ ১৬৯

Hence who will forget Thy grace and abandoning Thee worship any other gods. "Oh Hari, Thou who art the inner controller supportest the movables, immovables and there is no other reality than Thee. (169)

বাহিৰে ভিতৰে হৰি তুমি গুৰু ৰূপ ধৰি
শিষ্যক দিয়াহা উপদেশ।
তথাপিতো যিটো নৰে তোমাৰ শৰণ তেজি
তাৰ নুগুচয় ঋণ শেষ॥ ১৭০

Oh Hari, Thou art within and without in the form of the preceptor. Thou advisest disciples; yet the man who gives up Thy shelter gets not to the end of his debts. (170)

নৰসিংহ পুৰাণত ঈশ্বৰেো এহিমত
বাসুদেৱ যিজনে বোলয়।
শৰণ তোমাত লৈলে দেৱ আশা দূৰে থৈলে
তাৰ হৰা সংসাৰৰ ভয় ॥ ১৭১

In the Nrisimha Purana—Isvara expresses this view that if one utters Vasudeva and takes shelter under Thee leaving aside the desire for other gods then Thou freest him from the fear of the Phenomenal life. (171)

যমে তাত বোধ দেন্ত দূত কৰ্ণ মূলে কন্ত
সবাৰে হাততে পাশ দেখি।
অভক্তৰ অধিকাৰ জানা মঞি সাৰে সাৰে
তাসম্বাক আনা লেখি লেখি ॥ ১৭২

Yama (god of death) makes his messengers understand and whispers in their ears having seen the ropes of arrest in their hands that they have the right to arrest the non-devotees only. (172)

শৰণ লৱয় যিটো মধুসূদনৰ সিটো
বল্লভ হোৱয় অতিশয়।
তাসম্বাৰ তেজা পাশ যদি জীৱে কৰা আশ
নিষ্টে মঞ্চি কৈলো দূতচয় ॥ ১৭৩

One who takes shelter under Madhusudana (One who kills the demon, Madhu) becomes his great friend. Abandon their company if you desire for your survival, Oh you Messengers, I speak this with authority (173)

গৰুড় পুৰাণে হৰি কহিলন্ত নিষ্ঠ কৰি
যিটো জনে ধ্যান বিবৰ্জ্জিত।
হৰিত শৰণ লৈয়া ভকতি ৰসক পায়া
সাধিলেক আপোনাৰ হিত ॥ ১৭৪

In the Gaduda Purana Hari says with emphasis that a person, though devoid of deep meditation, earns his own good by taking refuge under Hari and having the relish of devotion. (174)

নাৰদ পুৰাণে হৰি কহি আছা নিষ্ঠ কৰি
যিটো জনে শৰণ লৱয়।
কমললোচন হৰি গোবিন্দ বামন সদা
নৰসিংহ বচন বোলয় ॥ ১৭৫

In the Narada Purana Hari says with authority that one who takes shelter under Hari and utters the names of the lotus-eyed Govinda, Vamana and Narasimha, is always saved. (175)

শৰণ পশিলোঁ হৰি কৈয়ো মোক দাস কৰি
এহি বাক্য সন্তত বোলয়।
শুনিয়া তাহাৰ বাণী সংসাৰক কৰো হানি
সিটো মোৰ প্ৰিয় অতিশয়॥ ১৭৬

God rids a devotee of his Samsara, when He hears him say "Oh God, I take shelter under you. Please accept me as Your slave". for such a person is very dear to me. (176)

সৎসঙ্গৰ মহিমা

Power of the Saintly Company

লেচাড়ি

Lecadi

শুনিয়ো উদ্ধৱ সখি তুমি তোমাত ৰহস্য কহোঁ আমি
তুমি মোৰ ভৃত্য সুহৃদ সখি উত্তম।
সুগোপ্য পৰম গুহ্যতম জ্ঞান কৰ্ম্মে যাক নুহি সম
যদু বংশ মধ্যে নাহিকে তোমাক সম॥ ১৭৭

Oh friend Uddhava, listen to me, I disclose to you the mystery as you are my servant and a fast friend. You are peerless in the line of Yadu. You will have the topmost secret which can not be equal to knowledge and action. (177)

যোগ সাংখ্য ধৰ্ম্ম দান তপ   বেদ পাঠ ধৰ্ম্ম তীৰ্থ জপ
একাদশী ব্ৰত কপৰা যমৰ ত্যাগ।
নিয়ম দেৱতা পূজা যত   সবে সত্য ইটো বেদ মত
সবেও সন্তোষ কৰে ইটো মহাভাগ ॥ ১৭৮

It is the view of the vedas that Yoga, knowledge, duties, charity, penance, recitation from the Vedas, repetition of Mantras in the holy places and observation of the fast on the eleventh day of the bright half of the moon, and all the forms of worship aim at the satisfaction of the Great one. (17১)

সাধু সঙ্গে মোক যেন মতে   বশ্য কৰি থৰে অবিৰতে
যোগাদি তেমন্ত কৰিবে নপাৰে বশ।
সমস্ততে শ্ৰেষ্ঠ সাধু সঙ্গ   আনৰো কৰয় ভয়ভঙ্গ
জ্ঞান কৰ্ম্ম তেজি যশ গায়া পাৱে ৰস ॥ ১৭৯

The practice of Yoga cannot make me so much subservient to the devotee as the company of saints makes me subservient to the devotee. The company of saints is the greatest of all virtues and it removes the fear of others and increases the relish of devotion of singing the glory abandoning knowledge and action. (179)

সাধু সঙ্গে মোক পালে সখি   তাসম্বাক কহো আমি লেখি
দৈত্য যক্ষ রক্ষ পশু পক্ষী পালে পাল।
গন্ধর্ব্ব চারণ সিদ্ধ নাগ   অপেস্বরা আদি মহাভাগ
মনুষ্যর মধ্যে কতো পাইলা তত্ত্ব কাল ॥ ১৮০

Oh friend, I am nourished by legions in the company of saints and I may enumerate those legions who realised me truly. Amongst them there are demons evil spirits, monsters, animals, birds, all in countless number. There are also nymphs, bards, Siddhas, serpents, dancers and many others amongst the human beings. (180)

বৈশ্য শূদ্র নারী অন্ত্যজাতি   রজো তমো গুণে যুক্ত আদি
যুগে যুগে তারা স্বরূপ মোর পারয়।
কর্ম্ম করিবার নুহি পাত্র   সন্তর সঙ্গতি লয়ে মাত্র
মোত প্রেম ভাবে কেবলে গুণ গায়য় ॥ ১৮১

The vaisyas, Sudras, Women and many of the degraded castes having the Gunas of Rajas and Tamas attained me from time to time and realised my true nature. They were not fit for vedic actions, but they simply kept the company of the saints and they sang the song of my praise with love. (181)

বৃষপর্ব্বা বলি বৃত্র বান   প্রহ্লাদ সুগ্রীব হনুমান
বিভীষণ ব্যাধ জটায়ু কংসর কুজি।
আরু মোর প্রিয় গোপীগণ   বিপ্রপত্নী মোত দিয়া মন
অনুরাগে গাইলে আমার স্বরূপ বুজি ॥ ১৮২

The devotees like, Vrisaparva, Vali, Vritra, Vana, Prahlada, Sugriva, Hanumana, Vibhisana, Vyadha, Jatayu, Kuji of Kamsa and my beloved Gopies (Milk-maids)and the wives of the Brahmins fixing up their minds in me could realise the true nature of me out of devotion. (182)

সন্ত সঙ্গ বিনা আন নাই   তাৰাৰ সাধন সমুদাই
বেদক পঢ়িবে নৈলেলা গুৰু সঙ্গতি।
ব্ৰত তপ তাৰা নাচৰিলা   কেৱলে আমাত মন দিলা
তথাপিতো তাৰা মোক পাইলা প্ৰতি প্ৰতি ॥ ১৮৩

All their efforts are nothing but the associations with the saints. They did not mind to read the Vedas, but became close associates with the preceptor. They did not observe penance and vow, but only fixed their mind in me, yet they each attained me truly. (183)

বৃত্ৰাদিৰ পূৰ্ব্ব পুণ্য হোক   যিহেতু লভিলে মোৰ লোক
গোপী প্ৰভৃতিৰ পূৰ্ব্ব পুণ্য নাহিকয়।
কেৱলে আমাত প্ৰেম কৰি   আমাৰ লাৱণ্য ৰূপ স্মৰি
আমাক পাইলেক ইটো সখি সত্য হয় ॥ ১৮৪

Vritra and others attained my region by virtue of their previous birth, but the milkmaids had no such merits of previous virtue. Oh friend, it is true that only by cherishing devotion for me and by remembering my beauteous forms they (Milk-maids) attained me. (184)

যোগ সাংখ্য দান ব্রত তপ স্বাধ্যায় সন্ন্যাস মন্ত্র জপ
এতেক আদৰি যজ্ঞে মোক নপাৰয়।
ইসব বৈষ্ণৱ সাধু সঙ্গে লভিলেক মোক মহাৰঙ্গে
বৈষ্ণৱৰ সঙ্গ এতেকে দুৰ্লভ হয় ॥ ১৮৫

I cannot be realised by performing sacrifices, controlling senses, obtaining knowledge, making charity, observing vow, undertaking penance, study, renunciation and repetition of Mantra. They realised me with great joy in the company of the Vaisnava saints. So this company of the saints is indeed very rare to obtain. (185)

গোপীৰ ভকতি পুনৰ্ব্বাৰ কহো শুনা সখি সাৰে সাৰ
অক্রুৰে লৈ যান্ত ৰাম সমে মথুৰাক।
মোত বিনা পতি পুত্র সুখ মানিলেক মনে মহা দুখ
মোত অনুৰাগে মগ্ন ভৈল গোপী ঝাক ॥ ১৮৬

Oh friend, listen, I tell you once again about the nature of devotion of the milk-maids to me. When I was brought to Mathura together with Rama[4] and Akrura[5], the Gopis (Milk-maids) considered the happiness

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4. Rama—Means 'Valarama', the foster elder brother of Krisna.
5. Akrura—Name of a staunch devotee of Krisna. Akrura took Krisna and Valarama by chariot from Vrindavana to Mathura.

of possessing husband and sons be veritable misery, and the host of milk-maids became engrossed in devotion for me. (186)

আমাৰ বিৰহে ব্যাধি ভৈলা গোপী প্ৰেম ৰসে ভল গৈলা
শৰীৰত জ্ঞান নাহিকয় তাসম্বাৰ ।
মোক ৰাখো বুলি গৈলা ধাই লজ্জা ভয় তাসম্বাৰ নাই
অক্ৰূৰে দেখিয়া বিস্ময় ভৈলা অপাৰ ॥ ১৮৭

The pangs of separation from me became their disease. The milk-maids were drowned in the nectar of love for me and they became senseless. They had no fear or shame and rushed to obstruct me from going away and Akrura was very surprised to witness this: (187)

বৃন্দাবনে মোক লাগ পাই যিটো ৰাত্ৰি নিলা ক্ষণ পাই
সিটো ৰাত্ৰি পাচে এক যুগ প্ৰায় ভৈলা ।
যাতো মোক নপাইলেক লাগ প্ৰেমভাৱে বঢ়াই অনুৰাগ
সাধু সঙ্গ বলে মোক পায়া সবে ৰৈলা ॥ ১৮৮

Finding me in Vrindavana the night in which I was taken out choosing it to be an auspicious day, it was an age to them as it were. When I was not found there they remained consoled by virtue of the company of saints and their attachment was increased with devotion. (188)

কামে মোক ভজি গোপীগণ উপপতি মানি অনুক্ষণ
আমাৰ স্বৰূপ তাৰা সবো নজানিলা।
তথাপি সন্তৰ সঙ্গবলে মোক পাইলে সখি অবিকলে
আৰু অসংখ্যাত জীৱ সবো নিস্তাৰিলা॥ ১৮৯

The milk-maids worshipping me with attachment and all the while looking upon me as their paramour, could not know me truly ; yet oh friend, by virtue of a holy company, they attained me in full and saved many other innumerable selves also. (189)

এতেকে উদ্ধৱ সাধু সঙ্গ মহা শ্ৰেষ্ঠ কৰে ভয় ভঙ্গ
তুমিয়ো সন্তৰ সঙ্গ লোৱা মোক ভজা!
বিধি নিষেধক পৰিহৰি পুণ্য পাপ আশা দূৰ কৰি
কৰ্ম্মৰো যি কিছু ফলক শুনিছা তেজা॥ ১৯০

Hence, Oh friend Uddhava, the good company is the greatest of all, and it destroys fear. You also join the good company and become devoted to me. Give up Vidhi and Nisedha (code of conduct), remove the desire for virtue and vice and give up also the fruits of action that you are so far aware of. (190)

যি কিছু শুনিছা কৰ্ম্মফল তাকো তেজা তুমি মহাবল
আমাত কেৱলে শৰণ লয়োক মাত্ৰ।
সমস্তৰে আত্মা মোক জানা সৰ্ব্বভাবে সখি মোক মানা
আমাৰ প্ৰসাদে ভকতিৰ হৈবা পাত্ৰ॥ ১৯১

What you have heard so far about the nature of fruits of action, Oh you, the great one, give up all of them and take refuge in me only. Know me as the Soul of all, Oh friend, obey me in everything, and through my grace you will be fit for obtaining devotion. (191)

সন্ত সঙ্গে জানা মোৰ সঙ্গ যিহেতু কৰয় ভয় ভঙ্গ
সন্তৰ আমাৰ তিলেকো নাহি অন্তৰ ।
সন্তৰ বিশ্বাসে মোক পাৱে মোক পায়া সন্তসঙ্গে ধাৱে
একে বস্তু দুয়ো জানা সখি দৃঢ়তৰ ॥ ১৯২

Know that the company of the good is my company as it removes fear, and there is little difference between me and the saints. The belief in the saint leads to my realisation and on realising me one rushes out for the company of the saint. Oh friend, know that in reality both are surely the same. (192)

সন্তৰ সঙ্গত কথামৃত সমস্তৰে সাধে মহাহিত
হৃদয় কৰ্ণৰ আনন্দ দেই পৰম ।
তাক শুনে যিটো শুভাশয় অবিদ্যা নিবৃত্তি তাৰ হয়
শ্ৰদ্ধা ৰতি ভক্তি হবিত হবে উত্তম ॥ ১৯৩

The nectar-like talk in the company of the saint brings about benefit to all and causes pure happiness to the ear and the heart.

The good one, who hears it becomes rid of ignorance and obtains faith, love and pure devotion to Hari. (193)

তীৰ্থ আছে যত জলময়   শীলা মৃত্তিকাৰ দেৱচয়
তাৰা সেৱকক চিৰকালে শুদ্ধি কৰে।
সাধু সবে তাৰে দৰশনে   পাপ নাশ কৰে তেতিক্ষণে
এতেকে সাধুক দৰশনে জীৱ তৰে ॥ ১৯৪

The idols of clay and stone and all the waters of the holy places purify the devotees after a long while. But sins are removed by the saints then and there. Hence the Jivas are saved by the sight of the saint. (194)

বৈষ্ণৱৰ সঙ্গ লৱে মাত্ৰ   সমস্ত সুখৰো হৱে পাত্ৰ
তাৰ সম আমি নেদেখো স্বৰ্গৰ সুখ।
মুকুতি নমানু সম কৰি   আন কোন সুখ হৈবে সৰি
বিষয়ীৰ সুখ যিহেতু পৰম দুখ ॥ ১৯৫

The moment a man takes the company of a Vaisnava (worshipper of Visnu) he reaches to all happiness. The happiness of heaven cannot equal this. Even liberation is not looked upon as equal to this. So whatelse can be its equal ? The happiness of a house-holder is considered to be a great distress. (195)

অসন্তৰ সঙ্গ তেজি দূৰে সাধু সঙ্গ লোৱা মন পূৰে
মনুষ্যৰ মধ্যে যিটো বুদ্ধিমন্ত নৰ।
তাৰা হিত উপদেশ দেই মনৰ সংশয় দূৰে নেই
এতেকে সন্তক তীৰ্থ নুহি সমসৰ ॥ ১৯৬

Those who are intelligent among men take the company of the saints, giving up the company of bad men. They impart good advice, remove doubts of the mind and hence holy places cannot be equal to saints. (196)

অপেক্ষা ৰহিত সাধুগণ তাৰাৰ সদায়ে মোতে মন
ৰাগাদি ৰহিত সমস্তুতে সম মতি।
অহঙ্কাৰ মমকাৰ হীন সুখে দুখে তাৰা উদাসীন
পৰিগ্ৰহ তেজি কৰয় মোৰ ভকতি ॥ ১৯৭

The saints are free from sorrows and they engage their minds always in me free from anger, and possess equanimity in all. They are devoid of pride and selfishness, are indifferent to happiness and distress, and cherish devotion for me after giving up attachment for family life. (197)

হেনয় সাধুৰ সন্নিধান যিটো লৰে নৰি বিজ্ঞান
তাহাক জানিবা অযত্নে মোক পাৱয়।
মোৰ কথা তাসবাৰ সঙ্গে শুনিয়া থাকয় মহাৰঙ্গে
পাপ নাশ কৈলে আপুনি বোধ পাৱয় ॥ ১৯৮

Oh friend, therefore, those who keep the company of such saints attain me easily, they stay on listening to the talks concerning me in their company with great happiness and become fit for realising me when their sins are removed thereby. (198)

কথামৃত শুনে যিটো জনে　　　কীৰ্ত্তন কৰয় অনুক্ষণে
কথা ৰস পায়া প্ৰশংসা আতি কৰয়।
মোক শ্ৰেষ্ঠ দেৱ মনে মানে　　　শ্ৰদ্ধা ভাৱে মোৰ কথা শুনে
সিটো জনে মোৰ ভকতি কৰে নিশ্চয় ॥ ১৯৯

He who hears their nectar-like talk and chants it every moment and exceedingly relishes the charm of the talk, and conceives me in his mind as the great Lord and hears my talk with great faith surely attains devotion for me. (199)

ভকতি লভিলে যিটো জন　　　তাৰ বিষয়ত নাহি মন
মোত মাত্ৰ ৰতি সততে কৰি ৰহয়।
ত্ৰৈলোক্যত তাৰ কথা শেষ　　　নাহিকয় কিছু লয়লেশ
সন্ত সঙ্গ বলে অচলা ভক্তি পাৱয় ॥ ২০০

He who attains devotion withdraws his mind from the affairs of the worldly life and stays always cherishing faith in me. He finishes all his duties in the three worlds and no trace of them is left, and attains stable devotion by virtue of the company of the saints. (200)

অগ্নি সেৱা কৰে যিটো জন   তাৰ শীত হৰে তেতিক্ষণ
ভয় অন্ধকাৰ পাচে যেন হৰে তাৰ।
সেহিমতে সাধু সঙ্গ পাই   কৰ্ম্মদ্বাৰ নাশে সমুদাই
সংসাৰৰ ভয় গুচে ঘোৰ অন্ধকাৰ ॥ ২০১

He who stands near a fire, has first his chill removed by heat and later on, he is rid of fear and darkness also. Similarly having the company of the saint all the doors for action are closed and the fear of the terrible darkness of the Samsara (world) is driven away. (201)

সংসাৰ সাগৰে তল যাই   নীচ যোনী বুৰে সমুদাই
কোন বেলা সিটো উত্তম যোনী ভ্ৰময়।
তাসম্বাকো তাৰে সন্ত পাই   যেন জলে সিটো তল যাই
নৌকায়ে তাহাৰ পৰম হয় আশ্ৰয় ॥ ২০২

All the creatures of low birth remain drowned in the ocean of Samsara and there is no knowing when they would attain a higher birth. They are all saved by the saints just as the boat rescues the drowning man. (202)

প্ৰাণীৰ যেমত অন্নে প্ৰাণ   আত্মাৰো তেমতে ভক্তি ত্ৰাণ
ধৰ্ম্মে যেন পৰলোকৰ চিত্ত যোৰয়।
সেহিমতে সন্তে সংসাৰত   জীৱৰ সংসাৰ অভিমত
সংসাৰত ভয়ে আশ্ৰয় যিটো লৱয় ॥ ২০৩

Just as food is the Prana (vital breath) of creatures so also I am the vital breath of the soul, and Dharma (binding principle) becomes the heart (Citta) of the after-life, as it were. Likewise, the saint in the phenomenal life becomes the cause of shelter to those who out of fear for this world approach him. (203)

সগুণ নির্গুণ জ্ঞানচয় সন্তে বন্ধ চক্ষু প্ৰকাশয়
সূৰ্য্যো আকাশত উঠি একচক্ষু দেন্ত ।
এতেকে দেৱতা সন্তে মাত্ৰ বান্ধৱো জানা সন্তে মাত্ৰ
মন্তো সন্ত সঙ্গে বশ্য কৰি মোক নেন্ত ॥ ২০৪

The sun rising in the sky gives us only one eye , the saint gives us the knowledge, both Saguna (qualified) and Nirguna (non-qualified) and opens up the eye which was so far closed. Thus the saint alone is the God and he is fit to be called a friend and I am made sub servient to the company of the saints. (204)

এতেকে উদ্ধৱ সাধু সঙ্গ গুৰুতম কৰে ভয় ভঙ্গ
সন্ত বিনা মোৰ বান্ধৱ নাহিকে আন ।
তুমি সাধু সঙ্গ সদা লৈয়া মহামোহ পাশ দূৰে থৈয়া
তোমাত কহিলো তুমি বাতো মোৰ প্ৰাণ ॥ ২০৫

Hence, Oh Uddhava[6], the company of

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6. Uddhava—Name of one of the fast friends and great devotees of Lord Krisna.

the saints is the most sacred thing and it kills fear and I have no other friend except the saints. I disclose the glory of the company of saints to you as you are my close associate and because you have received the company of the saints and have torn asunder the snare of the great attachment. (205)

নৃসিংহৰ পাদপদ্মে ধৰি প্ৰহ্লাদে বোলন্ত দেৱ হৰি
বিষয়ী জনৰ ধন জন আয়ুযশ।
বিভৱ ইন্দ্ৰিয় সুখ যত সবে মিছা জানা অশাশ্বত
ব্ৰহ্মলোক আদি সমস্তে কালৰ বশ ॥ ২০৬

Prahlada[7], touching the feet of the Man-Lion, utters the name of Lord Hari, and says : "Everything pertaining to wealth, man, time and age and pleasure of the senses of a householder is illusory and temporal and all including region of Brahman are subject to Eternal time. (206)

তোমাৰ কটাক্ষে নষ্ট হৱে মায়া আপুনাত লুকাই থবে
এতেকে আমাক নেদিবা ইকাক স্বামী।
তভু নিজ দাস নাৰদৰ সঙ্গে মোক দিয়া দেৱবৰ
নাৰদৰ কৃপা পাসৰিবো কেনে আমি ॥ ২০৭

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7. Prahlada—Name of a great devotee of Visnu, son of the demon king Hiranya Kasipu. He was tortured severely by his father for his devotion to Visnu. Ultimately he was saved from all danger and his father was killed by Visnu by appearing in the form of Man-Lion.

All are destroyed at your wrath and Maya also gets hidden in you and hence Oh Lord, these should not be given to us. Oh Great One, give me the company of Narada, your own servant. How can I forget the grace of Narada ? (207)

সন্তৰ পদধূলীৰ মহিমা

Glory of the dust of the Saint's feet

ছবি

Cavi

বহুগণে শুনিচন্ত জড় বিপ্ৰে তাক কন্ত
সত্য বস্তু দেৱ ভগৱন্ত ।
তপে তাক নপাৱয় যজ্ঞৰ ধৰন্ত বয়
বেদ পঢ়ি নপাৱয় অন্ত ॥ ২০৮

Jada Vipra[8] (Brahmin) says and Bahugana[9] hears that the Reality is Bhagavanta, the God. Penance never gets it, the sacrifice remains in-

8. Jara Vipra—A dull headed brahmin boy. Full name is Jada Bharat. It refers to a story in the Bhagavata, canto—V.
9. Bahuguna—The name of a king of the land, Sindhu Souvira. It refers to the Same in the Bhagavata canto—V.
He is also known as Rahugana,

effective and the reading of the Vedas does not reach the end. (208)

কেৱলে সন্তৰ ধূলী শিৰে যিটো লবে তুলি
আদৰিয়া কায়বাক্য মনে ।
সিতনে হৰিক পাৱে তান নাম গুণ গাৱে,
বৈকুণ্ঠকো পাৱে অযতনে ॥ ২০৯

He who picks up the dust of the feet of the saint and pays respect to him with body, mind and word attains Hari and sings the songs of His glory and attains Vaikuntha without any effort. (209)

কৃষ্ণৰ আদেশ পাই উদ্ধৱ গোকুলে যাই
গোপীকাৰ দেখিয়া ভকতি ।
মহা প্ৰেম অনুৰাগে উদ্ধৱে গোপীৰ আগে
ধূলা মাগে কৰিয়া মিনতি ॥২১০

At the advice of Krisna Uddhava went to Gokula and observing the unalloyed devotion of the milk-maids he became filled with great emotion and love and with great humiliation asked for the dust of their feet. (210)

ইটো গোপীকাৰ ধূলী শিৰ পাতি লবে তুলি
যিটো তৃণ লতা বৃন্দাবনে ।
তাসম্বাৰ মধ্যে মজি এক তৃণ হয়া থৈবো
ধূলা লৈবো কায়বাক্য মনে ॥২১১

He thought, this dust of the feet of the milk-maids is reverentially put on heads by all the creepers and the trees of Vrindavan. I will remain as one of the straws among the creepers and take the dust on me in body, mind and word. (211)

নন্দৰ ব্ৰজত যত আছে গোপী সবে ভক্ত
পদ ধূলী বন্দো তাসম্বাৰ ।
তাসম্বাৰ হৰি নিতে তিনিয়ো লোকত সদা
পবিত্ৰ কৰয় সাবে সাৰ ॥২১২

All the milk-maids of the house of Nanda of Braja are devotees and I bow down to their feet. Their Lord always purifies the three worlds. (212)

অক্ৰুৰো কৃষ্ণৰ দাস পূৰ্ব্বত কৰিছা আশ
দেখিলন্ত সেহি ধূলী পথে ।
ধ্বজ বজ্ৰ আদি কৰি চিহ্ন সব আছে পৰি
ব্যাকুল ভৈলন্ত বসি ৰথে ॥২১৩

Akrura is also the servant of Krisna and he saw on the way the dust of the feet of the Lord that he had desired previously. All the Signs viz. the flag, the thunderbolt etc. were lying thereon. Sitting on the chariot he saw it and became overwhelmed. (213)

প্ৰেমে পুলকিত কাই   লোতক বহিয়া যাই
ৰথ হন্তে ঝাম্প দি পৰিলা ।
ইটো কৃষ্ণ পদ ধূলী   বুলি লৈলা শিৰে তুলি
পাচে দণ্ডৱতে বাগৰিলা ॥ ২১৪

His body became thrilled with love and tears flowed down and he jumped down from the chariot. He said that it was the dust of the feet of Krisna and he put it on the head and then fell prostrate on it. (214)

গোপ গৰু ধূলী বুলি   নবাচিলা লৈলা তুলি
পূৰ্ব্বত কৰিছা অঙ্গিকাৰ ।
ৰাম কৃষ্ণ সমে মঞি   ব্ৰজবাসী সমস্তকো
পৰিয়া কৰিবো নমস্কাৰ ॥ ২১৫

He did not discriminate it to be the dust of the cowherd and cow and put it on as he had previously promised that he would prostrate himself before all the residents of Braja together with Rama (Valaram) and Krisna. (215)

পৃথু হয়া অৱতাৰ   বঙ্ক দেখিলন্ত সাৰ
সন্তৰ চৰণ ৰেণু মাত্ৰ ।
যিটো ধূলা শিৰে তুলি   মুখে ৰাম কৃষ্ণ বুলি
কেৱল ভক্তিৰ হৱে পাত্ৰ ॥ ২১৬

Being incarnated Prithu[10] saw that only the dust of the feet of the saints is the real essence. Putting that dust on the head and uttering Rama and Krisna by the mouth one becomes qualified for unalloyed devotion. (216)

বৈষ্ণৱৰ পাদ পদ্ম   সমস্ত ধৰ্ম্মৰ সদ্ম

তাৰ ধূলী কিৰীটি অগ্ৰত।

বহোঁ মঞি জীৱ যাৱে   যিটো ধূলা ধৰি পাৱে

সমস্ত গুণকে শৰীৰত ॥ ২১৭

The dust of the lotus-feet of a Vaisnava is the peak of the crown, and his lotus-like feet are above all Virtues (Dharma); and I bear all virtues in my body by keeping that holy dust as long as I am alive. (217)

ব্ৰহ্মা বৃন্দাবনে যাই   মোহ ভৈলা সমুদাই

চুৰি কৰিলন্ত বৎসপাল।

মাগিলা সন্তৰ ধূলী   পাচে শিৰে লৈলা তুলি

বেদৰ দেখিলা ফল ভাল ॥ ২১৮

Coming to Vrindavana Brahma became enchanted and he stole away the heads of cattle. He asked for the dust of the saint's feet and then put it on his head and thereby attained all the merits of the Vedas. (218)

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10. Prithu—Name of a king who ruled over the Earth. He was the son of Vena.

কৃষ্ণৰ আগত পৰি হাতে চৰণত ধৰি
বিনাৱন্ত ব্ৰহ্মা মহাভাগ।
সেহি ভাগ্য হোক মোৰ নিস্তৰো পাতক ঘোৰ
যেন সন্ত ধূলী পাঞো লাগ ॥ ২১৯

Falling down in front of Krisna and touching his feet with his hands the great Brahma wept and prayed so that he might have such luck as could relieve him of the fearful sin by getting the touch of the dust of the saint's feet. (219)

বৃন্দাবনে তৃণচয় তাসম্বাৰ মধ্যে মঞি
এক তৃণ হুয়া জন্ম চাঞো।
যেন কোনো গোপীকাৰ পদৰেণু বাৰম্বাৰ
শিৰ পাতি বহিবাক পাঞো ॥ ২২০

I wish to be born as one of the trees of Vrindavana so that I may bear with my head the pollens of the dust of the feet of any one of the milk-maids again and again. (220)

উদ্ধৱ অক্রুৰ পৃথু ব্ৰহ্মা বৈষ্ণৱৰ ধূলী
মাগিলন্ত মুহিকে আশ্চৰ্য্য।
কৃষ্ণো বৈষ্ণৱৰ ধূলী শিৰ পাতিলন্ত তুলি
আপুনিয়ো হুয়া দেৱবৰ্য্য ॥ ২২১

No wonder that Uddhava, Akrura, Prithu and Brahma asked for the dust of the feet of

the Vaisnavas, and Krisna, being worshipped by all the gods, himself also took the dust of Vaisnavas on his head. (221)

উদ্ধৱ আগে হৰি কহিলন্ত নিষ্ঠ কৰি
নিৰপেক্ষ ভক্ত যিটো জন।
মহা মুনি উপাসান্ত বৈৰহীন সমদৃষ্টি
হুয়া সিটো মোতে দেই মন ॥ ২২২

Hari speaks to uddhava with emphasis about the nature of one who is an absolute devotee of God. Such a man is worshipped by the great sages. He has no enmity and possesses equanimity of mind. He becomes engrossed in me. (222)

তান মঞি বাইবো পাচে চল চাই কাষে কাষে
পদ ধূলী শিৰে ধৰোঁ তুলি।
গৰ্ভৰ ব্ৰহ্মাণ্ডচয় পৱিত্ৰ কৰোহোঁ মঞি
ইটো ধূলী সত্য বস্তু বুলি ॥ ২২৩

I stealthily move with him just to put the dust of his feet on my head. I purify the womb of the Brahmanda (world) with this dust considering it to be the only real thing. (223)

প্ৰাৰ্থনা

Entreaty

লেচাড়ি

Lecadi

জয় জয় জয় ভগৱন্ত নাহি পূৰ্ব্বাপৰ আদিঅন্ত
তোমাৰ চৰণে শৰণ পশিলো স্বামী
মোক কৃপা কৰা দীনবন্ধু তাৰিয়োক ইটো ভৱসিন্ধু
তজু পাদপদ্মে সত্যে বিকা গৈলোঁ আমি ॥ ২২৪

Glory to Bhagavanta who has neither past nor future, neither beginning nor end. Oh Lord, I take refuge under Thy feet. Oh Friend of the poor, grace me on and save me from this ocean of the world as I am really sold to Thy lotus-feet. (224)

হে কৃপাময় দেৱহৰি কোনে তজু সেৱা পৰিহৰি
আন দেৱ সেৱা কৰিবেক আখি পাই ।
যিটো হৰি সন্ত ধূলা লৈয়া নিজ পদে নিজ দাস থৈয়া
ইসব কৃপাৰ গুণক দেখি সদাই ॥ ২২৫

Oh God Hari, the Gracious One, who would worship other gods giving up Thy worship with eyes open? That Hari who takes the dust of a saint, keeps his own servant at his feet. (225)

সংসাৰত ফুৰোঁ দুখ পাই তুমি তাক জানা যদুৰাই
তযু অংশ হয়া আপুনি ভৈলোঁ বঞ্চিত।
সত্যে সত্যে ভৈলোঁ তযু দাস পূৰিয়োক মোৰ মন আশ
নাম ধন দিয়া সাধিয়োক মোৰ হিত ॥২২৬

Oh the Prince of the Jadus, you know that I move on this world experiencing grief, and inspite of my being a part of Yourself I have deprived myself of you. In sooth, I have become your servant and fulfil you now the desires of my mind and do good to me by giving me the Name—treasure. (226)

যাৰ নাম গান্ত দেৱ হৰ নাৰদে শুনন্ত নিৰন্তৰ
শৌনকাদি মনে ভাৱন্ত আনন্দ পাই।
ব্ৰহ্মা চাৰি মুখে যাক গান্ত মনত পৰস তোষ পান্ত
হেন নাম দিয়া মঞো ফুৰো সদা গাই ॥ ২২৭

His name is chanted by god Hara[11], is heard incessantly by Narada[12] and is meditated upon by Saunaka[13] and others

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11. Hara—One of the Trinity of God. He is believed to be the destroying principle of the Universe.
12. Narada—Name of a divine sage. He is believed to be the messenger between gods and men.
13. Saunaka—Name of a sage, who assembled in the forest Naimisa for performing sacrifices and holding discourses.

with ecstasy, Brahma[14] sings about him with his four mouths and gets supreme happiness in mind. Give me such a name so that I may always move about by singing the name likewise. (227)

তুমি চিদানন্দ দেৱহৰি   লৈয়ো মোক নিজ দাস কৰি
তজুপদ তলে লিখিয়োক মোৰ নাম।
গাইবো মঞি তজু নিজ যশ   মনত লভিবো মহাৰস
নতৰিলোঁ ভৱ গায়া তজু গুণ নাম ॥ ২২৮

Thou art Lord Hari, the consciousness and the bliss. Do accept me as Thy own servant and write down my name under Thy feet. I shall sing of Thy glory and attain great ecstasy in the mind from the thought that I did not prefer even to cross over the phenomenal world but stuck to singing the glory of Thy name. (228)

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14. Brahma—One of the Trinity of God. He is believed to be the creative principle of the Universe.

Glorification of the land of India

ভাৰত বৰিষৰ প্ৰশংসা

(Bharata Varisar Prasamsa)

লেচাড়ি

Locadi

ভাৰত বৰিষে নৰকাই   দেৱে খেদ কৰি আছা চাই

কৈসানি লভিবোঁ আমি ইটো দিব্য তনু ।

ইটো স্বৰ্গে আৰু কাৰ্য্য নাই   নৰ তনু পাইবো সমুদাই

গোবিন্দৰ গুণ নাম বেৰি গাইবোঁ পুনু ॥ ২২৯

To be born in India is a matter of yearning even for the gods and they are awaiting the time when this divine body would be obtained. They say—there is no need of this heaven and we, the gods will have the body of man and once again we shall chant the glory of Govinda's name turning round and round. (229)

আৰা সৱে কত তপসাই   ভাৰতে লভিলা নৰকাই

কিবা হৰি দিলা প্ৰসন্ন হুয়া আপুনি ।

সেৱা যোগ্য ইটো গোবিন্দৰ   আমি নহোঁ আৰ পটন্তৰ

স্বৰ্গ ভোগ ভেজি আকে থাকোঁ মাত্ৰ গুণি ॥ ২৩০

Those who have obtained the bodies of man in India did great piety. Or, perhaps Hari

himself out of grace has sanctioned it. We are not fit for this worship of Govinda ; but giving up the enjoyment of heaven we go on simply contemplating it. (230)

কি কাৰ্য্য সাধিলোঁ যজ্ঞ কৰি　　গোবিন্দৰ নাম পৰিহৰি
　　স্বৰ্গক আসিয়া লভিলোঁহোঁ কিবা সুখ ।
যাত গোবিন্দৰ পাদ পদ্ম　　স্মৰণৰ হৰে আতি ছদ্ম
　　ভকতি বৰ্জ্জিত সুখো জানা মহাদুখ ॥ ২৩১

What virtue would be achieved by performing sacrifice without reciting the names of Govinda and what happiness would be obtained by coming to heaven where there arises hypocrisy in the absence of the recollection of the lotus-feet of Govinda. Happiness devoid of devotion is nothing but a great distress. (231)

বৈকুণ্ঠৰ কথামৃত নদী　　বহে সদা ব্ৰহ্মাণ্ডক ভেদি
　　স্বৰ্গতো বহন্তে নকৰিলো আমি পান ।
যজ্ঞেশ্বৰ যাত সুপূজয়　　জয় জয় কৃষ্ণ সুচ্চাৰয়
　　ইন্দ্ৰলোক হন্তে পূজ্য নোহে ইটো থান ॥ ২৩২

The river of the nectar of His name flows from heaven and penetrates the world. We did not drink the nectar of the river of the name of Govinda when it flowed in heaven. Now it always flows on piercing the world.

The place where there is no worship of the Lord of sacrifice and no utterance of the glorification of Krisna can, in no way, be respectable even though it may be the region of Indras. (232)

যদি স্বর্গসুখ আছে শেষ পুণ্যবো আছয় লবলেস
সিটো পুণ্যে জন্ম ভাৰতে হৌক আমাৰ।
যাহাত জন্মিলে ভগৱন্ত ভক্তৰ কুশল সাধিবন্ত
আমিয়ো ভকতি কৰিবোহোঁ সাবে সাৰ ॥ ২৩৩

If there be the end of happiness of heaven and if there be at all any trace of virtue left, let our birth be in the land of India as a result of that virtue. The land where the Lord himself gets his birth in order to do some welfare to the devotee is the place where we shall surely be devoted to the Lord. (233)

নৰতনুৰ প্ৰশংসা

Praise of the Human Body (Naratanur Prasamsa)

লেচাড়ি

Lecadi

সংসাৰ সাগৰে নৰকাই নৌকা প্ৰায় ভৈলা সমুদাই
তাহাৰ কাণ্ডাৰি ভৈলা গুৰু দৃঢ়তৰ।
অনুকূল বায়ু ভৈলোঁ মঞি তথাপিতো যিটো নতৰই
মহা পাপে যুক্ত আত্মঘাতী সিটো নৰ ॥ ২৩৪

The whole human body acts as a boat in this ocean of Samsara (Phenomenal life) and the preceptor is verily the boat-man of this boat. I myself am the favourable wind. But he who does not like to avail of it is really a great sinner and a self—murderer.(234)

নিঃশেষ জন্মৰ অৱসানে শত কোটি গৈলা বিদ্যমানে
মনুষ্য শৰীৰ জীৱে সংসাৰত পাৱে।
তাহাতো দুৰ্লভ বিপ্ৰতনু তাক নপালয় যিটো পুনু
হাতৰ অমৃত তেজয় নাম নগাৱে ॥ ২৩৫

The self (Jiva) gets the body of man in the world after exhaustion of hundred crores of births. The body of a Brahmin is still

rare in Samsara and he who does not maintain it properly loses the nectar in his hand by refraining from singing the name of the Lord. (235)

নামৰ মহিমা

Miracles of the Name (Namara Mahima)

লেচাড়ি

Lecadi

পদ্মপুৰাণত কহিচয়　　　নামে সাত কাৰ্য্য সাধিবয়
প্ৰথমতে নামে দহয় পাতেক চয়।
পুণ্যবো কৰয় অভ্যুদয়　　　স্বৰ্গে বিৰকতি মিলাবয়
গুৰুপাদপদ্মে অখণ্ড ভক্তি কৰয় ॥ ২৩৬

It is said in the Padmapurana that the Name accomplished seven ends namely, at first, the Name burns out all sins, generates virtues, produces aversion for heaven and engenders unalloyed devotion to the lotus feet of the preceptor. (236)

নামে সত্য জ্ঞান উপজাৱে　　　যি জনে কৃষ্ণৰ নাম গাৱে
যেদে কৰ্ম্মফল সত্য বুলি সদা কহু।
ইটো ভ্ৰান্তি বুদ্ধি নাম কৰে　　　সম্পূৰ্ণ আনন্দ কৃষ্ণে থৰে
তথাপি ভকতে নামক সদা সেৱন্ত ॥ ২৩৭

The Name generates true knowledge. The Vedas say that the fruits of action are real. But a person who always chants the Name declares this to be an erroneous idea. Such a devotee considers Krisna to be all blissful and a devotee never gives up the Name. (237)

বিপ্ৰৰ স্বৰ্ণ যিটো হৰে বিপ্ৰ হুয়া সুৰা পান কৰে
বিপ্ৰদ্ৰোহী আৰো ব্ৰাহ্মণক মাৰিচয়।
গুৰুপত্নী হৰে নাৰী বধে ৰাজবধে মহা দ্ৰোহ সাধে
আপোনাৰ পিতৃমাতৃক মাৰি বধয় ॥ ২৩৮

আৰো যত মহা পাপীচয় নৰকক যাইবে সাজিচয়
সমস্ত পাপীৰ ইটো মহা প্ৰায়শ্চিত্ত।
বিষ্ণুৰ নামক যিটো গাৱে পাপ সমুদ্ৰৰ পাৰ পাৱে
অজামিলে ইটো প্ৰমাণ মহা বিদিত ॥ ২৩৯

This (the Name) is the greatest atonement for all sinners. Those who steal away the gold of a Brahmin, drink wine though they are Brahmins, do mischiefs to a Brahmin, kill a Brahmin, commit adultery with the wife of the preceptor, kill women and commit other serious crime by killing a king and kill their own parents,—all sinners are saved by it. He who sings the name of Visnu

crosses the ocean of sin and Ajamila[15] is the well-known example of this. (238, 239)

পদ্মপুৰাণত কহিছয়   নামে যত পাপ কৰে ক্ষয়

অভক্ষ্য ভক্ষণ অগম্য গমন কৰে।

ইটো গোবিন্দৰ নাম গাই   পাপক্ষয় কৰে সমুদাই

পাতক নাশিয়া ভক্তি কৰি ভব তৰে। ২৪০

It is said in the Padmapurana that the Name exhausts all those sins that are committed by Abhakshya Bhakshana (eating of non-eatables) and Agamya Gamana (Committing incest). By singing this name of Govinda all the sins are completely washed off and by destroying the sins and cherishing devotion one crosses the ocean of the world. (240)

স্বৰ্ণক হৰে যিটো জন   সুৰা পান কৰে অনুক্ষণ

গুৰুপত্নী হৰি মহাপাপ আচৰয়।

হেন সবো যদি গাৱে নাম   গোবিন্দ গোপাল অনুপাম

তাৰা সবে মহা পাপক কৰয় ক্ষয়॥ ২৪১

He who steals away gold and constantly drinks wine and commits great sin by commi-

15. Ajamila :—A great sinner ; it refers to the story in the Bhagavata ; Canto-Vi. This sinner got salvation by uttering at the moment of death, the name of his son Narayan (which also is God's name).

tting adultery with the wife of a preceptor is absolved of his great sins if he sings the charming names like Govinda, Gopala. (241)

অগ্নিপুৰাণতো কহিচন্ত নামে যিটো পাপ সংহৰন্ত
ব্ৰাহ্মণৰ বিত্ত যিটো পাপী কৰে হানি।
প্ৰমাদত কৰে সুৰা পান তাৰ প্ৰায়শ্চিত্ত নাহি আন
গোবিন্দ কীৰ্ত্তনে পাপ নাশ কৰে জানি ॥ ২৪২

It is also said in the Agnipurana that the Name destroys sins like the stealing of riches of a Brahmin and drinking of wine at all times. For such acts there is no other atonement except the name of Govinda. (242)

বায়ুপুৰাণত নাৰদৰ আগে কহি আছা যোগেশ্বৰ
নাৰীক বধয় বিপ্ৰৰ বিত্তক হৰে।
গোবধ বিপ্ৰবধ কৰে পাচে গোবিন্দৰ নাম ধৰে
সমস্ত পাতেক শত খণ্ড কৰি তৰে ॥ ২৪৩

In the Vayu Purana God, the Lord of Yoga, says to Narada that a sinner who kills a woman or a Brahmin or a cow and steals away the wealth of Brahmins gets relieved of all his sins by cutting them into hundred pieces if he sings the name of Govinda. (243)

নামৰ ঝুমুৰি

Crowded Shower of Names (Namara Jhumuri)

জয় দমোদৰ দেৱ   দণ্ডৱতে কৰোঁ সেৱ
তোমাৰ কেৱলে নাম   সমস্তে সুখৰ ধাম ।
কৰো কিছু কৃপা কৰা   দাস বুলি মোক ধৰা
কৃষ্ণ ৰাম জনাৰ্দ্দন,   বাসুদেৱ নিৰঞ্জন ॥ ২৪৪

Glory be to Damodaradeva, the Great, I bow down to Thee. Thy name alone is the abode of all happiness. Grace me, I entreat you and accept me as Thy servant. Thou art Krisna, Rama, Janardana and Vasudeva—the all delightful. (244)

গোবিন্দ বামন হৰি   শঙ্খ চক্ৰ গদা ধাৰী
মুকুন্দ মুৰাৰী ৰাম   গোপাল গোপতি শ্যাম
গোপিপতি গোপীকান্ত   গোপীভৰ্ত্তা মহাশান্ত
গোপিনীৰঞ্জন বিভু   গোপীহৰ্ত্তা মহাপ্ৰভু ॥ ২৪৫

Thou art Govinda, Vamana, Hari and the Holder of the conch, wheel and mace. Thou art Mukunda, Murari, Rama and also Gopala, the lord of cows and art the Black. Thou art the great Majesty and the delighter of the Milk-maids and also the shelter of the Milk-maids and art the great lord. (245)

গোপিনী জীবনানন্দ   গোপীবন্ধু ভবানন্দ
পরমব্রহ্ম পীতাম্বর   পরমধাম জগদ্ধর।
পরমাত্মা নারায়ণ,   পরম জ্যোতি সনাতন
পরম্পদ জগন্নাথ   পরজ্ঞান পরমার্থ॥ ২৪৬

Thou art the bliss of life of the Milk-maids, the friend of the Milk-maids and the bliss of the world, Thou art Paramabrahma; wearer of the pink-coloured robe, the great abode and the supporter of the world. Thou art Paramatman (Supreme soul), Narayana, the great light and the Eternal, the great abode, the lord of the Universe, the perfect knowledge and the great goal. (246)

পরানন্দ লক্ষ্মীপতি   পরমতনু পরাগতি
পরোদয় শিবধ্যেয়   পরাৎপর মহাশ্রেয়।
নিরাময় চিদানন্দ   নির্বিকার নিত্যানন্দ
নির্বিকল্প মায়াপতি   নিরাশ্রয় যোগপতি॥ ২৪৭

Thou art the bliss eternal, the lord of Laksmi[16], the Supreme body and the last resort, the great achievement, theb lissful meditation, the last of all and the great good; the diseaseless, the conscious bliss, the formless and eternal bliss; the Lord of Maya, Changeless, the Non-supportable and the Lord of Yoga. (247)

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16. Lakshmi :—Goddess of wealth, Divine consort of Narayana.

নিরালম্ব চিদানন্দ নির্গুণ পরমানন্দ
নিষ্কল অনন্তপূজ্য সর্ব্বজ্ঞ বেদান্তগুহ্য।
সর্ব্বদ পরমেশ্বর সর্ব্বশাস্ত্র যোগেশ্বর
সর্ব্বসাক্ষী বিশ্বজিত তাপত্রয় বিনাশিত ॥ ২৪৮

Thou art supportless, blissful, consciousness, the attributeless, the great bliss without any part, the eternally worshipped, Omniscient, unknowable even by the Upanishadic doctrines of the Vedas, Giver of all, the Greatest God, Master of all scriptures and Lord of Yoga, Witness to all, the Vanquisher of the universe, the Destroyer of the three sins. (248)

সর্ব্বসন্ত বিশ্বম্ভর সর্ব্বপূজ্য মহেশ্বর
সর্ব্বসার মহীধর সর্ব্বোত্তম গোপেশ্বর।
সর্ব্বধাম নিত্যানন্দ সর্ব্বরূপ সর্ব্বানন্দ
পীতাম্বর নিত্যমুক্ত মহামায়া বিত্তাযুক্ত ॥ ২৪৯

Thou art all saintly and supporter of the Universe, Thou art Maheswara, the All Adorable. Thou art the sustainer of the earth, the essence of all, Thou art the Master of the Cowherds, Thou art the all good, Thou art the abode of all the eternal bliss, all form and all bliss, Thou art ever free, Thou art the wearer of the yellow robe and Thou art connected with the great Maya. (249)

শ্রীনিবাস পরায়ণ	শ্রীনিধি শ্রীবিভাবন
শ্রীধর বসুধাধর	শ্রীবাস শ্রীমতাম্বর।
শ্রীমন্ত সুমহা বৃক্ষ	শ্রীকর ত্রিদশাধ্যক্ষ
শ্রীমন্ত শ্রীবিপ্র প্রিয়	পরমাত্মা জিতেন্দ্রিয় ॥২৫০

Thou art the abode of the Shri (wealth), Thou art Srinidhi and Srivibhavana. Thou art the possessor of wealth, the sustainer of the earth, the abode of wealth, and Srimatambara. Thou art all powerful and the great tree, the store of wealth and the Lord of the gods. Thou art all powerful, the favourite of learned Brahmins, the supreme soul and the controller of the senses. (250)

ব্রহ্মণ্য জগতবন্ধু	কৃপালু করুণাসিন্ধু
ভকতবৎসল দেব	কোটি কোটি করো সেব।
শুন সভাসদগণ	কৃষ্ণ পাবে দিয়া মন
দুর্লভ হরির নাম	নৈলে করা কোন কাম ॥২৫১

Thou art the Brahmanical friend of the world, the Ocean of grace and graceful. Thou art the favourite God of the devotees and I bow down to Thee crores of times. Oh gentlemen, listen to it keeping your mind in the feet of Krisna. The name of Hari is rare. What else will you do without relying on His name ? (251)

আয়ু গৈলা আলে জালে যাবে আছা ভালে ভালে
নামৰ কীৰ্ত্তন কৰা সন্তপদৰেণু ধৰা ।
তেবেসে হৈবেক গতি গোবিন্দে লভিবা ৰতি
নামৰ ঝুমুৰি সাৰ কৰে সংসাৰৰ পাৰ ॥ ২৫২

Life would otherwise be spent in vain, and if you desire to be happy, recite the name of Hari and take the dust of the feet of the saint. Then you will attain the goal and attain love for Govinda. The ascending modulation of the Name is the essence and it enables us to cross the Samsara. (252)

জ্ঞান কৰ্ম্ম পৰিহৰা কেৱল নামক ধৰা
মিশ্র গোপালে ভণে হৰি বোলা সৰ্ব্বজনে ॥ ২৫৩

Accept only the Name and abandon knowledge and action. Misra Gopala says that all should utter the name of Hari. (253)

নামৰ উৎকৰিষা

The Excellence of the Name

সমস্ত ধৰ্ম্মত কৰি হৰিৰ কীৰ্ত্তনে শ্ৰেষ্ঠ,
নাৰদে কহিলা ব্যাস আগে ।
বোধৰ কাৰণে তান নাম কৈলা বিদ্যমান
মানিলন্ত ব্যাস মহাভাগে ॥ ২৫৪

Narada says before Vyasa that the chanting of the names of Hari is the best of all religion. Vyasa the great one, accepted it and it is for his understanding that Names had been manifested. (254)

কলি যুগ দোষ নিধি ধ্যানাদিৰ নাহি সিদ্ধি
আছে এক মহা গুণ আৰ ।
কৃষ্ণৰ কীৰ্ত্তনে মাত্ৰ মায়া বন্ধ দূৰ কৰি
কৃষ্ণক পাৱয় সাৰে সাৰ ॥ ২৫৫

The age of Kali is said to be the ocean of crimes and meditation is of no avail in this age. But it has only one good merit. Verily the chanting of Krisna's name alone enables one to attain Krisna by removing the bondage of Maya (ignorance). (255)

কলিৰ গুণক জানে যিটো মহাজন সবে
তাৰা কলিযুগ প্ৰশংসয় ।
যাত সংকীৰ্ত্তন কৰি সমস্ত স্বাৰ্থক পাৰে
হৰি ভক্তি মুকুতি পাৱয় ॥ ২৫৬

Those greatmen who know the quality of the age of Kali praise the age of Kali; for, in Kali by chanting the Name one attains all the desires as well as the devotion for Hari, and liberation. (256)

সত্য যুগে ধ্যান কৰি ত্ৰেতাত যজিয়া হৰি
দ্বাপৰত পূজি ভগৱন্ত।
ভকতে যি ফল ভাৰে কলিত কীৰ্ত্তনে মাত্ৰ
সিটো ফল ভকতে লভন্ত ॥ ২৫৭

The results which may be obtained by a devotee by performing meditation in the Age of Satya, by doing sacrifice to Hari in the age of Treta, and by worshipping Bhagavanta in the age of Dvapara may also be achieved by a devotee in the age of Kali only by chanting of His names. (257)

কলিক হাততে পাই নৃপ পৰিক্ষীত ৰাই
নৱবিধ গুণ লৈলা তাৰ
পুণ্য ইচ্ছা যাতে হৰে পুষ্প পান কৰি পাৰে
যেমতে ভ্ৰমৰে লৰে সাৰ ॥ ২৫৮

The king Parikshita having Kali within his reach took away his nine kinds of qualities. One has to drink the charm of chanting the names of Hari to create desire for virtue just as a black bee tastes the essence by sucking the flower again and again. (258)

দুলড়ী

Duladi

নাৰায়ণ হেন শবদ আছয়
বচনো অধীন হয়।
তথাপিতো নৰে ঘোৰ নৰকত
বৃথায় পৰি মৰয় ॥ ২৫৯

The word "Narayana" is here, and speech is also under man's control. Yet man falls into the deep hell for nothing. (259)

কিনু মূঢ় ভাৱ কিনু মূঢ় ভাৱ
দুৰ্ব্বুদ্ধি নৰৰ ভৈল।
বিষ্ণু হেন নাম ঔষধ থাকন্তে
নৰকত তল গৈল ॥ ২৬০

How foolish is man, Oh how foolish! How low his intellect must be! Men are falling a victim to hell even when there exists the super-remedy, namely, the name of Visnu. (260)

হৰিৰ নামৰ বিষম শকতি
পাপ বিনাশনে হয়।
ততেক পাতক পাতকী সকলে
কৰিবাক নপাৰয় ॥ ২৬১

The power of the names of Hari becomes known by the removal of sins. The sinner cannot commit as many sins as the Name can remove. (261)

গৌতমী তন্ত্ৰত শিৱৰাজ আগে
নাৰদ দেৱে কহিলা।
নামৰ মহিমা শুনি মহাবাক্য
নাম মাত্ৰ উচ্চাৰিলা ॥ ২৬২

In the Gautami Tantra[17] Narada says this to Lord Siva. Having heard the power of Names, the Lord uttered the Names only. (262)

শুনা মহীপতি সমস্তে লোকত
তেমন্ত পাতেক নাই।
নাম অগ্নি লাগি সুবিবেক দাহ
আবো বৈবে সমুদাই ॥ ২৬৩

Oh king, listen to it that there does not exist so many sins as cannot be burnt down by the fire of the Name and will remain as they were. (263)

17. Gautami Tantra—Name of one of the Upa Tantras, which is outside the sixty four recognised Tantras.

প্ৰাতস মধ্যাহ্নে বাত্ৰিত যি জনে
গোবিন্দ নাম গাবয় ।
শত কোটি মুখে যি পুণ্য পাবয়
তাহাকো সিটো লভয় ॥ ২৬৪

One who chants the name of Govinda in the morning, at noon and at night, attains the virtue which may be obtained by performing a hundred sacrifices. (264)

ব্ৰহ্মাণ্ড শতেক ব্ৰাহ্মণক দিয়া
যিটো মহাফল পাবে ।
সিটো ফল আবে অনায়াসে পায়ে
গোবিন্দক যিটো গাবে ॥ ২৬৫

The merit which a person gets by offering a hundred Brahmandas[18] to the Brahmins, is easily attained by him who sings the name of Govinda. (265)

ছবি

Cavi

তীৰ্থ কোটি সহস্ৰত যিটো স্নান দান কৰে
কোটী শত দান দেই সিটো ।
কায় বাক্য মনে যিটো বিষ্ণুৰ কীৰ্ত্তন কৰে
দানৰ ফলক পাবে সিটো ॥ ২৬৬

18. Brahmanda :—The world.

One who bathes and offers thousand crores in the holy places gets the same result by chanting the name of Visnu with body, speech and mind. (266)

কপিলা ধেনুৰ কোটী যিটো জনে দেই দান
কন্যাৰ অজুত দেই দান।
হৰিৰ কীৰ্ত্তন কৰি সিটো জনে অনায়াসে
সবে ফল পাৱে বিদ্যমান ॥ ২৬৭

All the results obtained by a person who offers a crore of Kapili[19] cows and offers a million daughters in marriage are obtained by him only by chanting the name of Hari. (267)

শস্যে সমন্বিতে মহী যিটো জনে দান দিয়া
অপেক্ষিত ফলক পাৱয়।
সিটো ফল সমস্তক কতো অনায়াসে পাৱে
যিটো বাসুদেৱ উচ্চাৰয় ॥ ২৬৮

One who gets the expected result by donating the earth full of crops attains the same results in full easily by uttering the name of Vasudeva. (268)

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19. Kapili Cow :—Yellowish brown cow yielding much milk, a class of meritorious cows believed to be fit for donation to the Brahmins only.

চাণ্ডালো পবীত্ৰ হয়, যাতো তভু নাম লয়
রাম কৃষ্ণ জিহ্বায়ে বোলয় ।
অগ্নিহোত্ৰ তীৰ্থ স্নান তপ জপ যজ্ঞ দান
নাম লৈতে সমস্তে হোবয় ॥ ২৬৯

The Chandala (out caste) becomes purified and great when he recites your names and utters Rama and Krisna with his tongue, and one attains all the results of Agnihotra (offering of oblations), of bath in the holy place, penance, repetition of Mantras, sacrifice and charity if he recites and utters the names of Hari. (269)

দ্বিজ বাহ্যগুণে যুক্ত নাচবে আপুনি হিত
কৃষ্ণ পাদ পদ্মত বিমুখ ।
তাতো করি ভক্তি যুক্ত চাণ্ডালকো শ্ৰেষ্ঠ মানো
যাতো জানিলেক ভক্তি সুখ ॥ ২৭০

The Brahmin possessing the outer qualities does not earn his own good if he is disinterested in the lotus-feet of Krisna. But a Chandala (out caste) may be considered as the best of men if he possesses devotion and cherishes the same. (270)

লেচাড়ি
Locadi

স্কন্দপুৰাণত কহিছয় দানাদি নামৰ সম নয়
কোপীলী ধেনুৰ কোটি যিটো দেই দান।
কন্যাৰ অযুত কৰে দান কোটি তীৰ্থে কৰে যিটো স্নান
হৰিৰ নামৰ সুহিকে আৰা সমান ॥ ২৭১

It is said in the Skanda Purana that the benefits of chanting the name of Hari exceed those of donating a crore of yellowish-brown cows or offering of a million of daughters in marriage, or of bathing in a crore of holy waters. (271)

পদ্মপুৰাণত বিদ্যমান সমস্তে তীৰ্থত কৰি স্নান
সমস্তে যজ্ঞক যজিয়া যি ফল পাৱে।
তাৰো কোটি গুণ পাৱে ফল ৰাম নাম বুলি নিৰ্মল
শৰণ পুৰ্ব্বকে যিবেতু নামক গাৱে ॥ ২৭২

It is found in the Padmapurana that if one chants the name of Hari by self-surrender he attains a crore times more the results by uttering the pure name Rama and it is more than the benefits obtained by taking baths in all the holy waters and performing all the sacrifices. (272)

চাৰি বেদ পঢ়ে যিটো জন সৰ্ব্ব মন্ত্ৰ জপে অনুক্ষণ
তাহাৰ যতেক শাস্ত্ৰত কহয় ফল।
তাতো কোটী গুণ ৰাম নাম পাৰ্ব্বতী জানিবা অনুপাম
হেনয় অদ্ভুত নামৰ আছয় বল ॥ ২৭৩

Oh Parbati, know that utterance of the name of Rama is a crore times more efficacious than the result of one's reading the four Vedas and counting all the incantation (Mantras) all the time. The Name has miraculous strength. (273)

সমস্ত তীৰ্থৰ জল আনি ত্ৰৈৰ্দ্ধত তৰায়া জানি জানি
প্ৰয়াগৰ জল থৈবাহা তাহাত ভৰি।
বিষ্ণুৰ নামৰ সহস্ৰৰ ভাগেকৰ নহে পটন্তৰ
তাৰা সবো নামকণাৰো নতৈলা সৰি ॥ ২৭৪

If the waters from all holy places are collected together with the water from Prayaga and weighed, they will not be equal to one thousandth part of the name of Visnu. (274)

প্ৰসিদ্ধ যতেক পুণ্যচয় হৰিৰ নামৰ সম নয়
কোটী ভাগেকৰ ভাগৰো নুহি সমান।
এতেকেহে নাম গুৰুতৰ পাপ নাশ কৰে নিৰন্তৰ
নামৰ সমান পৱিত্ৰ নুহিকে আন ॥ ২৭৫

All the famous merits are nothing when compared to the name of Hari and are not

even equal to a very minute of fraction of it. Therefore, the Name is superior to all and it destroys sins always and nothing is greater than the Name. (275)

পূৰ্ব্বত গঙ্গাদি তীৰ্থচয় সমস্তে পাতক কৈলা ক্ষয়
যদুকুলে কৃষ্ণে নলভিলা জন্ম যাবে।
কৃষ্ণ কীৰ্ত্তি তীৰ্থ ভৰি বৈল গঙ্গাৰো মহিমা হ্রস্ব ভৈল
কৃষ্ণ বুলি মহাপতিতো নিস্তাৰ পাবে ॥ ২৭৬

In the days of yore the holy places like those on the Ganges etc. destroyed all the sins as Krisna was not born to the race of Yadus till then. The fame of Krisna spread over the holy places and glory of the Ganges waned and even the greatest sinner now gets atonement by uttering the name of Krisna. (276)

গ্ৰহণত কোটী ধেনুদান গঙ্গা প্ৰয়াগত কৰে স্নান
দশ কল্প যজ্ঞে অযুত যজ্ঞ কৰয়।
মেৰু তুল্য পুঞ্জ দেই দান গোবিন্দ নামৰ বিদ্যমান
শতেক ভাগৰো আবা সবে সম নয় ॥ ২৭৭

The offering of a crore of cows during an eclipse, bathing in the Ganges and the Prayaga, or the performance of a million of sacrifices in ten Kalpas[20] or offering heaps of gifts like

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20. Kalpa :—A fabulous measurement of time.

a Meru mountain[21] cannot be equal to one hundredth part of the name of Govinda. (277)

বেদ পুৰাণাদি যত শাস্ত্ৰ সমস্তৰে সাৰ এহি মাত্ৰ
ৰাম নাম ফল সুগম সুস্বাদ জানা।
তিনিয়ো লোকত আৰ সম নাহিকয় ফল নিৰুপম
ফল শিৰোমণি ৰাম নাম মাত্ৰ মানা॥ ২৭৮

This is the only essence of all the scriptures including the Vedas, the Puranas and the rest, and know it for certain that Rama Nama is the fruit which is easily accessible and sweet. There is no other sweet fruit equal to it in the three regions (Loka) and regard the name of Rama as the crown of fruits. (278)

ছবি
CABI

সেই বাণি সেই চিত্ৰ সেই মোহ সেই ভ্ৰম,
শাস্ত্ৰত যতন্তে সদা কৰে।
মুহূৰ্তেক কিবা ক্ষণ বাসুদেৱ সুবুলিয়া,
বিচৌ জনে মৌন হয়া ৰহে॥ ২৭৯

21. Meru Mountain :—Meru Parvata. A fabulous mountain regarded as the Olympus of Hindu mythology and is said to form the central point of Jambu Dwipa. It refers to description of the surface of the earth as described in the Bhagavata Canto-V.

The Mahantas ever say in the scriptures that he who remains silent without uttering "Vasudeva" even for a moment suffers such a loss as cannot be described. (279)

ভগৱন্ত দেৱতাৰ কীৰ্ত্তনক নাদৰীয়া
যিটো মহা পাপী নৰ যাই ।
সিটো নৰকক যাই ৰাখিয়ো বোলন্তা নাই
খেদ কৰি পাছে তাপ পাই ॥ ২৮০

One who does not adore the chanting of Bhagavanta is a great sinner, such a man goes to hell and has none to save him and he laments for it out of distress later on. (280)

যাহাৰ নামক শুনি পুৰুষ নিৰ্ম্মল হোৱে
পাপ গুচে বাহিৰে ভিতৰে
যেন তীৰ্থ পদ হৰি তাহান দাসৰ কিবা
প্ৰাপ্য আছে ত্ৰৈলোক্য গোচৰে ॥ ২৮১

The servant of God has nothing more to achieve within the three worlds if he gets the holy feet of Hari. All persons become purified hearing the name of Hari and his sins are removed from outside and inside. (281)

বিষ্ণুৰ কীৰ্ত্তন কৰে যিটো ভাগ্যৱন্তে সদা
বিষ্ণুপদ কৰিয়া আশ্ৰয়।
তাসম্বাৰ পুত্ৰ মিত্ৰ কলত্ৰতো মহা প্ৰীতি
কদাচিতো জানা নুপজয় ॥ ২৮২

The fortunate one who chants the name of Visnu always takes shelter at the feet of Visnu and he does not have great affection for his son, friend and wife. (282)

নিৰ্ব্বিষয় হুয়া যিটো একবাৰ মাত্ৰ বোলে
আলাস তেজিয়া নাৰায়ণ।
পদ্ম পুৰাণতো আক নিষ্ঠ কৰি কহিচন্ত
মুকুতি পাৱয় সিটো জন ॥ ২৮৩

It is said firmly in the Padma Purana that he who utters Narayana only once without attachment and giving up idleness gets salvation. (283)

হৰিৰ চৰিত্ৰ চয় যাৰা শুনে শুনাৱয়
তাসম্বাৰ ভকতি জোৱয়।
সিটো ভক্তি তাসম্বাক যেমতে পবিত্ৰ কৰে
ব্ৰতাদি কৰিতে নপাৰয় ॥ ২৮৪

He who listens to the deeds of Hari and makes others listen to them gets devotion and gets purified in such a way as the observance of vows cannot make. (284)

ৰাম ৰাম ৰাম বাণী সততে বোলয় যাৰা
তাসম্বাৰ ওপজে ভকতি।
নামৰ প্ৰসাদে তাৰা সংসাৰ সাগৰে তৰি
অনায়াসে লভয় মুকুতি ॥ ২৮৫

One who utters always the word Rama, Rama, Rama develops his devotion. He crosses the ocean of the world through the grace of the Name and easily attains salvation. (285)

মোৰ নাম সদা গাৱে মনত সন্তোষ পাৱে
অহৰ্নিশে মোক সেৱে মাত্ৰ।
তাহাৰ ভকতি দেওঁ নেদু কদাচিতো মুক্তি
প্ৰেম ভকতি সিটো পাত্ৰ ॥ ২৮৬

I grant devotion to those who chant always my name and get delight in me and serve me day and night. I never grant them salvation and they become qualified for devotion and love. (286)

হৰিৰ নামত পৰে আন পুণ্য নাহিকয়
তিনিয়ো লোকতে সাৰে সাৰ।
নামৰ কীৰ্ত্তন মাত্ৰে তাৰক ব্ৰহ্মক দেখি
সংসাৰ সাগৰে হোৱে পাৰ ॥ ২৮৭

There is no greater piety than taking the name of Hari and it is really the essence in all the three worlds. As soon as a man starts

the chanting of my name he sees Taraka Brahma (Brahma, the rescuer) and he crosses over the ocean of the world. (287)

সত্যো সত্যো পুনরপি সত্য করি কহোঁ মঞি
সত্য পূর্ব্ব ইটো বাক্যচয় ।
নামত বিনায়ে আন নাহিকে তারক মাত্র
চারি বেদে ইহাকে কহয় ॥ ২৮৮

I declare on oath and I swear again and again what was also a truth in the days of yore, that there is no other source of escape except my name and the four Vedas also affirm it. (288)

লেচাড়ি

Lecadi

হে রাম তজু নাম বর তোমাত করিয়া শ্রেষ্ঠতর
নরে পায়া তরে অপার ভব সাগর ।
সেতুবন্ধ তারা নকরয় রাম রাম রাম উচ্চারয়
তুমিয়ো নহৈলা রাম নাম পটন্তর ॥ ২৮৯

Oh Rama, your name is great and it is greater than you; man crosses over the limitless ocean of the phenomenal world by your name. To cross over this ocean he is not to make a bridge, but simply by uttering Rama, Rama he can do it. Even you are not equal to your name. (289)

ব্রহ্ম বহস্তে ব্রহ্মা কয় কর্ণধ্বজ বাজা শুনিলয়
সত্য কহোঁ বাজা তুমি আত দিয়া মন ।
নাম কীর্ত্তনত বিনা আন শ্রেষ্ঠ ধর্ম্ম নাহি বিদ্যমান
সংসাবব বন্ধ কবিবে যিটো মোচন ॥ ২৯০

Brahma says in the Brahma Rahasya[22] to the king Karnadhvaja, "Oh king, truly do I say, you pay your attention here. That which will relieve you of the bondage of Samsara is the chanting of the Name and there exists no other greater virtue than this." (290)

ব্রহ্মবৈবর্ত্ত সূতে কয় শৌনকাদি ঋষি শুনিচয়
নাবায়ণ নাম কবয় যিটো আশ্রয় ।
শৌনক তাহাব অকল্যাণ নাহি সত্যে কহোঁ বিদ্যমান
পুনু সত্য কবোঁ সংসাব সিটো তবয় ॥ ২৯১

In the Brahmavaivarta[23] Suta[24] says and the sages Sounaka and others hear that

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22. Brahma Rahasya—Name of a Samhita. Its full name is Brahma Rahasya Samhita.
23. Brahma Vaivarta :- Name of one of the Eighteen main Puranas.
24. Suta—A bard whose business was to proclaim the heroic actions of the king and his ancestors while he drove his chariot to the battle. He is the son of a Kshatriya by a Brahmani.

one who takes the name of Narayana as shelter has no evils befalling him, "Oh Sounaka I say, and again I swear that he crosses the phenomenal world". (291).

সংসাৰ সাগৰ ঘোৰতৰ তাতো জন্ম পাইল যিটো নৰ
অনিচ্ছা পূৰ্ব্বকে হৰিৰ নাম লৱয় ।
তথাপি সংসাৰে মুক্ত হৱে নভজি সংসাৰ মজি ৰবে
হেনয় নামৰ অদ্ভুত মহিমা হয় ॥ ২৯২

The phenomenal world is full of fear but one who is born in this world and utters the name of Hari even unwillingly gets released from the phenomenal world and becomes engrossed in God without being attached to the phenomenal world. Such is the glory of the name of God. (292)

প্ৰাণ প্ৰয়াণত হৰি নাম পথৰ সম্বল অনুপাম
সংসাৰ ব্যাধিৰ ঔষধ ইটো পৰম ।
দুখ সাগৰক সুখে তৰি পৰম মঙ্গল নাম ধৰি
পাপক নিস্তৰি হোৱয় সিটো উত্তম ॥ ২৯৩

At the time of death the name of Hari is the only help of the journey and this is the real medicine of the disease of the world and one who utters the most blissful Name happily crosses over the terrific ocean of the world. By accepting the Name he becomes pure and his sins are dispelled. (293)

দুলড়ী
DULADI

বাসুদেৱৰ নাম ইটো   উচ্চৰি মনুষ্য সৱে
সংসাৰ ভয়ত হোৱে মুক্ত ।
বিষ্ণুৰ পৰম পদ   সিটো পাৱে শুহি চিত্ৰ
সিটো পুনু হোৱয় যুগুত । ২৯৪

The people uttering this name of Vasudeva get freed from the fear of the Samsara. They reach to the highest place of Visnu. It is no wonder that they get themselves fit for it. (294)

বায়ু পুৰাণত হৰি   কহিছন্ত নিষ্ঠ কৰি
মোৰ ভক্তে শুনা মোৰ নাম ।
একে বাৰে নাম গাই   সন্তো মোক পাৱে যাই
এতেকেসে নাম অনুপাম ॥ ২৯৫

In the Vayu Purana Hari asserts with confidence that his devotee hears his name. By chanting the Name alone verily he reaches me and hence the Name is said to be matchless. (295)

সিংহে ব্যাঘ্ৰে যাক খাই   পৰম ভয়ক পাই
পুনু পুনু নাম উচ্চাৰয় ।
সিটো নৰে মুক্তি পাৱে   শ্ৰদ্ধাভাবে যাক গাৱে
তাৰ মুক্তি আশ্চৰ্য্য নোহয় ॥ ২৯৬

The man who is attacked by the lion and the tiger gets great fear and utters the Name again and again. That man who chants the Name with faith gets liberation and his salvation is not a matter of wonder. (296)

ম্রিয়মাণ সময়ত পুত্র স্নেহে হরিনাম
নৈলা অজামিল পাপীবর্য্য ।
তথাপি বৈকুণ্ঠে গৈল শ্রদ্ধাভাবে নাম গায়া
মোক্ষ পাইবে মুহিকে আশ্চর্য্য ॥ ২৯৭

The great sinner, Ajamila uttered the name of his son Hari out of affection for him at the time of his death and he reached heaven (Vaikuntha). It is not a wonder to get salvation if one chants the name with faith. (297).

যাহার জিহ্বাত থাকে হরি হেন বর্ণ দুই
তার কুরুক্ষেত্রে কোন কায ।
কাশী পুষ্করতো জানা নাহিকে তাহার কার্য্য
তীর্থ শিরোমণি হরি নাম ॥ ২৯৮

The name of Hari is at the top of all the holy places and know that one who has kept the two letters, namely Hari, in one's tongue has no use of going to Kurukshetra and has no work even in Puskara and Kasi 25. (298)

ইহাক বোলয় তত্ত্ব ইহাক বোলয় তপ
শ্ৰেষ্ঠ জ্ঞান ইহাক বোলয়।
বাসুদেৱ যিটো বোলে পাপৰ আলুক তোলে
তত্ত্ব তপ জ্ঞানক জানয়॥ ২৯৯

It is called a Tattva (the essence), it is called Tapa (Penance) and it is also called the true knowledge and he who utters Vasudeva has his sins rooted out and knows Tattva (Essence), Tapa and Jnana (Concentrated Meditation and knowledge). (299)

দেৱতাৰ শক্তি জানি দেৱ সমে টানাটানি
আপুনাৰ নামে হৰি থৈলা।
যিটো শক্তি পাপচয় পুৰুষৰ কৰে ক্ষয়,
দেৱতা নামৰ তলে বৈলা॥ ৩০০

Hari knowing the power of gods entered into a tug of war with them and employed the power of his Name on his behalf. The power of the name which exhausts the sins of man overcame the power of gods. (300)

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25. Kurukshetra, Puskara, Kasi : Names of the Holy places of India. According to the Hindu belief these holy places can purify the minds of the people if they pay a visit to these places with due regards.

চৈতন্য হরির নাম একবার উচ্চারয়
যিটো জনে কায়বাক্যমনে।
তাহার ফলর অন্ত ব্রহ্মা কৈবে নপারন্ত
অনন্তেও সহস্র বদনে ॥ ৩০১

The merits obtained by a person by earnestly uttering the name of the Omniscient Hari once cannot be enumerated by Brahma or even by Ananta[26] with his thousand mouths. (301)

মহা পাপে যুক্ত হুই অহর্নিশে হরি বুলি
চিত্ত শুদ্ধ করে আপুনার।
তাহার শারীক হৈয়া যারা সবে বসি থাকে
তাকো শুদ্ধ করে সারে সার ॥ ৩০২

Even a person who is connected with a great sin gets his heart purified by uttering the name of Hari day and night and he purifies even those who sit in a line with him. (302)

রাজ দ্রোহ মিত্র দ্রোহ আন দ্রোহ আচরিয়া
যিটো পাপী থাকে মহীতলে।
পবিত্র হোবয় সিটো ধন্য বুলি তাকে কয়
হরিনাম উচ্চারণ বলে ॥ ৩০৩

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26. Ananta: Snake God. One of the hundred and eight Names of Visnu. It means also endless or boundless.

The sinner who lives on the earth commi-tting offences to the King, to friends and to others gets himself purified by virtue of uttering the name of Hari and is said to be worthy of praise. (303)

মুমুক্ষু সকামী জ্ঞানী তিনিৰো সাধন ইটো
ফলে জানা এহিসে নিশ্চয়।
হৰিৰ নামক যাৰা কীৰ্ত্তন কৰয় বাজা
ফল বুলি মহন্তে কহয় ॥ ৩০৪

Know this to be the means of success of the liberated, the desirous and the enlightened. As regards the results, the best results are obtained by those who utter the Name of Hari. (304)

বাসুদেৱৰ কীৰ্ত্তনেসে পৰম মঙ্গল হোৱে
সমস্ত পাপক কৰে ক্ষয়।
আয়ুক বঢ়ায়া দেই ভক্তি মুক্তি সদা দেই
অহৰ্নিশে যাৰা উচ্চাৰয় ॥ ৩০৫

The chanting of Vasudeva yields all merits, exhausts all sins, increases the longe-vity, offers salvation and devotion always to those who utter the name of Vasudeva day and night. (305)

ইহাকে মঙ্গল বোলে ধনাৰ্জ্জন আকে করে
জীৱনৰো ফল এহিমান ।
কায় বাক্য মনে যিটো দামোদৰ উচ্চাৰয়
আত বিনা বস্তু নাহি আন ॥ ৩০৬

This is said to be the well-being, the earning of (real) wealth and the great achievement of life. There is no other substantial thing for those who utter the name of Damodara with body, speech and mind. (306)

লেচাড়ি
Lecadi

চাৰি বেদ চাই বাৰম্বাৰ আনিলন্ত ব্ৰহ্মা সাৰে সাৰ
চাৰি বৰ্ণ আনি থৈলা নাম নাৰায়ণ ।
তাকে গায়া কৰো শুদ্ধ চিত্ত হৰি সন্তোষৰ এহি বিত্ত
ধৰ্ম্ম কৰ্ম্ম নোহে হৰিৰ তোষ কাৰণ ॥ ৩০৭

Brahma consulting the four Vedas time and again and bringing out the four letters from them formulated the name of Narayana. Let us purify our heart by chanting it and it is the only means of pleasing Hari. The means of pleasing Hari can not be duty or action. (307)

ক্ষুধা তৃষ্ণা দুঃখ পায়া যিটো   কৃষ্ণর সততে নাম স্মরে
মনুষ্যর মধ্যে সিটো মহাভাগ্যবন্ত।
কেশব তাহার তুষ্ট হন্ত   বিষ্ণু ধর্মোত্তরে আকে কন্ত
সিদ্ধ মুনি সবে প্রশংসা আকে করন্ত ॥ ৩০৮

One who remembers always the name of Krisna in the midst of hunger, thirst and distress is a most fortunate person amongst the human beings. The Visnu Dharmottara[27] says that Kesava becomes pleased with such a person and he is praised by the sages who have accomplished self-realization. (308)

মন্ত্র তন্ত্র ছিদ্র হবে যত   দেশ কাল পাত্র নিয়মিত
সমস্তকে নাশে তোমার নাম-কীর্তনে।
এহি বুলি শুক্রে নাম গাই   যজ্ঞ সমর্পিলা আজ্ঞা পাই
বলিরো কৃষ্ণক তুষিলা মহা যতনে ॥ ৩০৯

All those lapses that may possibly be caused in Mantra and Tantra, depending on Desa, Kala and Patra are destroyed by virtue of chanting of Thy Name. With this belief by chanting the Name Sukra[28] made his

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27. Visnu Dharmottara: Name of a Samhita (a work of collection).

28. Sukra - The son of Bhrigu and preceptor of the daityas (Demons)

sacrifice closed, as ordered. And Vali[29] also pleased Krisna (by chanting His name) with great care. (309)

ছবি

Cabi

তপ দান ব্ৰত চয় ঋষি সবে আচৰয়
ন্যূন হোৱে তাত যত যত
তাহাক সম্পূৰ্ণ কৰে যিটো অচ্যুতৰ নামে
তাঙ্ক মই বন্দোহোঁ সতত ॥ ৩১০

Whatever defects occur in the performances by sages of the religious functions like the penance, charity, vow etc. are made good by the name of Achyuta. To that God Achyuta I bow down for ever. (310)

বিষয় ৰসক যাৰা ইচ্ছা কৰি বাৰম্বাৰ
সংসাৰ সাগৰে যাই তল।
হেন আতুৰৰ নৌকা হৰিৰ কীৰ্ত্তনে তাৰে
দেখা ব্যাস হৰি নাম বল ॥ ৩১১

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29. Vali - Name of a king. He was originally a Daitya (son of Virosana) priding himself on his empire over the three worlds. He was humiliated by Visnu in the form of Vamana (a Dwarf).

One who desiring the charm of samsara again and again sinks in the ocean of Samsara is saved by the chanting of the name of Hari which acts as a saving boat of the helpless, "Oh Vyasa, see how miraculous the power of the name of Hari is." (311)

গৃহতে থাকিয়া যাবা নিষিদ্ধ কর্ম্মক তেজি
মোব কথা কহি কাল নেই।
গৃহতে যদ্যপি থাকে তথাপিতো তাসম্বাক
সিটো গৃহবাসে নবাধই ॥ ৩১২

One who stays at home and gives up the forbidden works and spends time talking about me cannot be tied up by the problems of house-hold affairs even if he stays at home. (312)

লেচাডি

Lecadi

আপুনাব বহু নাম কৈলা তাতে নিজ শক্তি থাপি থৈলা
নাম স্মবণত কালব নিয়ম নাই।
এতাদৃশী তব কৃপা হবি মোব কেন দুর্ব্বাসনা বল
নাম অনুবাগ নভৈলা মোব সদাই ॥৩১৩

Many names of His own have been enumerated by Hari and there His own power has been stored up and there is

no fixed time for reciting the Name. Oh Hari, such is Thy grace; but such is the strength of my evil desires that I did not have always the attachment to Thy names. (313)

ভোগ কৰে যাৰা অতিশয় জ্ঞান বিৰক্তি নাহিকয়
ব্ৰহ্মচৰ্য্য আদি স্বধৰ্ম দূৰে গেছয়।
একান্ত শৰণে জপি নাম সুখে সিটো বিটো গতি পাৱে
সমস্ত ধৰ্ম্মীয়া সিটো গতি নপাৱয় ॥ ৩১৪

One who enjoys too much and has not acquired knowledge or detachment and has given up Brahmacarya (celebacy) and the virtues of his own station, can also secure such a goal easily by meditating on the name of Hari with absolute self-surrender as can not be derived by a man by performing all the duties of the stations of life. (314)

কলি-নির্ণয়

Estimation of Kali.

লেচাড়ি

Lecadi

ভাৰত কলিৰ পাপচয় পুৰুষৰ দেহে ব্যাপি বয়
গোবিন্দৰ নাম নবে যাবে নগৰয়।

নামৰ মহিমা শুনি কলি   যদ্যপি হোৱয় অতি বলী
তথাপিতো সিটো আতিভয়ে পলায়য় ॥ ৩১৫

So long as a man does not recite the name of Govinda, the sins of Kali remain pervading over his body. Although Kali (Iron Age) is very powerful, yet he flees away with great fear hearing the Name. (315)

যেন জলে বহ্নি নাশ কৰে   সূৰ্য্যো যেন অন্ধকাৰ হৰে
আপুনাৰ শক্তি প্ৰকাশি মহা প্ৰচণ্ড ।
সেহিমতে কলি পাপীষ্ঠৰ   হৰিৰ কীৰ্ত্তনে পাপ হৰে
পাতেকক পায়া নামে কৰে উগ্ৰদণ্ড ॥ ৩১৬

Just as water extinguishes fire and the sun removes darkness by spreading its own powerful strength, so also the sin of Kali, the rogue, is destroyed by the chanting of the name of Hari and the Name punishes the sin rigorously. (316)

ছবি

Cabi

হৰিনাম কীৰ্ত্তনক   কামনায়ে যিটো লয়ে
কোনো জনে নিকাযে গায়য় ।
নামৰ হেনয় বল   চিত্ত কৰে নিৰিমল
তাক আৰ কলি নবাধয় ॥ ৩১৭

The man who chants the name of Hari with a desire or who chants it without any desire cannot be bound by Kali and the Name has such a power that it purifies the heart. (317)

কলি দুষ্ট সৰ্পে পাই   বিষয় গৰাই যাই
যাহাৰ সৰক শৰীৰত ।
ৰাম নাম অমৃতত   বিনে মন্ত্র নাহি কয়
ইটো সৰ্ব্ব শাস্ত্ৰৰ সম্মত ॥ ৩১৮

Kali, the wicked serpent, injects the venom of Bisaya (worldly life) to the body of those who are overcome by him and it is the conclusive view of all the scriptures that there is no other incantation for removal of this venom than the nectar of the name of Rama. (318)

ৰাম যেন বৰ্ণ দুই   পৰম আদৰে স্মৰি
জন্তু সবে মুকুতি পাৱয় ।
কলি যুক্ত পাপ আতি   মনুষ্য শৰীৰে আন
ধৰ্ম্ম অধিকাৰ নুহিকয় ॥ ৩১৯

Creatures get salvation uttering the word "Rama" consisting of two letters with great love and respect. No virtue other than the name of Hari has any efficacy for the body of man to overcome the vesture of sins of Kali. (319)

নাম কীৰ্ত্তনত পৰে নাহিকে অপৰ লাভ
জীৱ সমস্তৰ সংসাৰত ।
নামৰ কীৰ্ত্তন কৰি পৰম শান্তিক পাৱে
দুৰ্ঘোৰ সংসাৰ কৰে হত ॥ ৩২০

In the Samsara the selves (Jiva) have no other gain than the chanting of the Name. Eternal happiness is obtained by the chan—ting of the Name and the fearful Samsara is also removed. (320)

মনুষ্য সবৰ মধ্যে তাহাকেসে ভাগ্য বুলি
সিটো কাৰ্য্য সাধিলে নিশ্চয় ।
কলিযুগে হৰিনাম আনকো স্মৰাবে যিটো
আপুনিও সততে স্মৰয় ॥ ৩২১

One who remembers the Name always and makes others also remember the name of Hari in the age of the dark-age is called the most fortunate amongst the human beings. Such a man has surely achieved the goal. (321)

কৃষ্ণ নামৰ মহিমা

Divine power of the Name, Krisna

কৃষ্ণ পূৰ্ণ কলিযুগে অৱতাৰ ভগৱন্ত
কৃষ্ণ নাম পূৰ্ণ জাতিময় ।

অপূর্ণকো পূর্ণ করে   কৃষ্ণ নাম যিটো ধরে
মায়া তরি সিটো মুক্ত হয় ॥ ৩২২

In the age of Kali (dark-age) Krisna is the perfect incarnation and is Bhagavanta (God) and the name of Krisna is the most perfect. He who recites the name of Krisna perfects the imperfect and is liberated by crossing over Maya. (322)

সমস্ত নিগম লতা   তাৰো ফল হরি নাম
চৈতন্য মঙ্গল সুমধুর।
শ্রদ্ধায়ে হেলায়ে পায়া   নরে মাত্র একবার
সংসার সাগর করে দূর ॥ ৩২৩

All the Nigamas[30] are creepers and their fruit is the name of Hari and it is conscious, blissful and sweet. Man crosses the ocean of Samsara by chanting it even once either by faith or by non-faith. (323)

কৃষ্ণ নাম সুমঙ্গল   যাহার জিহ্বাত থাকে
তার মহা কোটী পাপচয়।
ভস্ম হবে মহাবাক্য   নামর হেনয় বল
ইটো কোনো আশ্চর্য্য নোহয় ॥ ৩২৪

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30. Nigama :-Vedas

It is not a matter of wonder, Oh great king, that the Name has such a power as can destroy crores of sins of those whose tongues are filled with the blissful name of Krisna. (324)

সংসাৰ সৰ্পৰ বিষ লাগি অচেতন ভৈলা
যিটো জনে বিষয়ে যুক্ত।
তাহাৰ ঔষধ ইটো কৃষ্ণ নাম মহা মন্ত্ৰ
শুনি হোৱে সংসাৰৰ মুক্ত ॥ ৩২৫

He who is ready for Visaya (worldly life) becomes unconscious by the touch of the Venom of the serpent of Visaya. The name of Krisna, the great charm, is medicine for this and one who hears it becomes liberated from the Samsara. (325)

কৃষ্ণক প্ৰণাম কৰি অহর্নিশে কৃষ্ণ স্মৰি
দেহ ত্যজি কৃষ্ণে প্ৰৱেশয়।
মন্ত্ৰ যুক্ত ঘৃত যেন মুনি সবে হোম কৰে
অগ্নিত প্ৰৱেশ হয়া যয় ॥ ৩২৬

One who prays to Krisna and utters this name day and night enters into Krishna by giving up the body, just as clarified butter offered with incantation remains entering into the fire in the performance of "Homa"[31] (oblations) by the sages. (326)

31. Homa :—The act of making an oblation to the Devas or gods by casting clarified butter into the fire for a specified number of times.

যৈতে তৈতে বসি যিটো কৃষ্ণ নাম উচ্চাৰয়
সৰ্ব্ব পাপে মুকুত হোৱয়।
পাপ তেজি শুদ্ধ হুয়া কৃষ্ণক মনত স্মৰি
তাহান স্বৰূপ পায়া ৰয় ॥ ৩২৭

One who utters the name of Krisna sitting at any place gets liberated from all sins and he by removing sin and getting purified and remembering Krisna stays realising His true nature. (327)

কলি যুগে কৃষ্ণ নাম জপে যিটো অবিশ্ৰাম
তাৰো যমদণ্ডে নাহি ভয়।
যাতনাকো নেদেখয় দূতকো নকৰে ভয়
সেহি তাজি মুকুতি পাৱয় ॥ ৩২৮

One who repeats the name of Krisna ceaselessly in the age of Kali has no fear of punishment from Yama. He does not see the torture and does not fear the messenger of Yama and ultimately gets salvation. (328)

কৃষ্ণ কৃষ্ণ কৃষ্ণ বুলি মোক স্মৰে যিটো সদা
নৰকত হন্তে তাক মঞি।
কৰোহোঁ উদ্ধাৰ যেন জলক ভেদিয়া পদ্ম
পঙ্ক তেজি সুগন্ধ হোৱয় ॥ ৩২৯

He who remembers me always uttering Krisna, Krisna, Krisna, is saved by me from

the hell just as a lotus becomes fragrant sprouting out of mud and coming through the water. (329)

যত যত তীৰ্থচয় মহীতলে প্ৰকাশয়
সেৱকক পবিত্ৰ কৰয়।
কৃষ্ণ নাম কীৰ্ত্তনৰ তাৰা সবে তুল্য নয়
এতেকেসে নাম অতিশয়॥ ৩৩০

All the sacred places that spread over the earth purify the man who serves them. But they are not equal to the chanting of the name of Krisna and as such the name is superior to them in all respects. (330)

সত্যে কৰো বিত্ত মই গোপ্য ইটো অতিশয়
মোৰ কৃষ্ণ নাম সাৰে সাৰ।
মৃত্যু সঞ্জীৱনী নাম সদানন্দ অনুপাম
তুমি নাম স্মৰা বাৰম্বাৰ॥ ৩৩১

Verily I say that I am the treasure and my Name Krisna is essentially a secret treasure. The name is the reviver of dead life, ever blissful, matchless; utter the Name again and again. (331)

পূৰ্ব্ব সপ্ত পুৰুষক ভবিষ্যত চতুৰ্দ্দশ
পুৰুষক নৰকৰ পৰা।
উদ্ধাৰয় কৃষ্ণ বুলি কলি যুগে কৃষ্ণ নাম
মহা মন্ত্ৰ সদা সবে স্মৰা॥ ৩৩২

By uttering the name of Krisna one rescues from hell seven generations of the past and also fourteen generations after him. In the Kali Yuga (Iron age) the name of Krisna is a great Mantra and everyone should remember it. (332)

দিব্য সহস্ৰক নাম তিনিবাৰ পাঠ কৰি
যিটো ফল মনুষ্যে পাৱয়।
সিটো ফল একবাৰ কৃষ্ণ বুলি উচ্চাৰিলে
পুৰুষে স্বভাৱে মিলয় ॥ ৩৩৩

The result which has been achieved by a man reciting thrice the thousand divine Names may also be obtained by a man if he utters Krisna only once. (333)

সমস্ত নামক নৰে শতবাৰ উচ্চাৰিয়া
পাৱে বিদ্যমানে যিটো ফল।
একবাৰ কৃষ্ণ বুলি সমস্ত ফলক লভে
কৃষ্ণ নামে আছে হেন বল ॥ ৩৩৪

The name of Krisna has such a power that by uttering Krisna once one achieves all the merits that are attained by others by uttering all the Names a hundred times. (334)

লেচাড়ি
Locadi

সমস্ত নামৰ কৃষ্ণনাম জীৱন ভৈলেক অনুপাম
অন্য নাম পূন্ন অংশ ভৈলা সমুদাই।
কৃষ্ণ নাম ইটো গোপ্যবৰ শঙ্কৰ জানিবা ইটো দৃঢ়
ভকতি লভিবা ইটো নাম গুণ গাই॥ ৩৩৫

Of all the names the name of Krisna is matchless and is the life and all other names are its parts. Oh Sankara, know it firmly that this name of Krisna is very secret and you will attain devotion by chanting this Name and by pondering over its merits. (335)

ৰাম নাম জপি সদা জীৱ মুকুতি লভিবা সদাশিৱ
গোবিন্দ নামেসে হৰিত মিলাৱে ৰতি।
কৃষ্ণ নাম গায়া প্ৰেম ভাৱে একান্ত ভকতে তোষ পাৱে
কৃষ্ণত সততে লভয় প্ৰেম ভকতি॥ ৩৩৬

Oh self, you will attain the ever blissful salvation by repeating the name of Rama always, because the name of Govinda produces love for Hari. By chanting the name of Krisna with love and single minded-devotion the devotee gets happiness and Krisna is really achieved through the love of devotion. (336)

স্বভক্তৰ মৃত্যু সময়ত   কণ্ঠে হঞো মঞি উপগত
কৃষ্ণ হেন নাম আপুনি স্মৰোঁ মনত।
যিহেতু তাহাৰ ঋণ মম   পূৰ্ব্বে সিটো কৃষ্ণ বুলিছয়
মুকুতিক দিয়া হঞো তাৰ অনুগত ॥ ৩৩৭

At the time of death of my own devotee I arrive at his heart and I myself remember within the mind the name of Krisna. He uttered Krisna previously, and I am indebted to him for this and I repay my dues to him by granting him salvation. (337)

কৃষ্ণ কৃষ্ণ কৃষ্ণ বুলি যিটো   প্ৰাণক তেজয় অন্তকাল
প্ৰথম শবদে তাহাক দেই মুকুতি।
আৰু দুই পদে নম্ৰ হুই   লজ্জা হয়া ৰহে অতিশয়
ঋণি হৈলোঁ বুলি দেখাও মাত্ৰ যুগুতি ॥ ৩৩৮

He who leaves his vital breath by uttering Krisna, Krisna, Krisna is given liberation by the utterance of his first word, and the remaining other two words remain polite and bashful before him for the reason that they are indebted to him for his utterence, such is the divine power of the name of Rama. (338)

ৰাম নামৰ মহিমা

Excellence of the name, Rama.

লেচাড়ি

Lecadi

শ্ৰীৰাম নাম অদ্ভুত অখিল মন্ত্ৰৰো বীজ পূত
মৰাকো জিয়াৱে যদি যমে প্ৰৱেশয় ।
হলাহল পিয়ে যিটো জন প্ৰলয়ত পৰে অনুক্ষণ
মৃত্যুৰ মুখত পৰে তেঞ্জো নাহি ভয় ॥ ৩৩৯

The name of Shri Rama is wonderful and is the sacred seed of the entire gamut mantras. It restores life to a dead man even if Yama (god of death) enters into him. If a man drinks poison, or falls a victim to a great calamity or enters into the jaws of death, he has nothing to fear. (339)

শুনিয়ো পাৰ্ব্বতী সুবদনী ৰাম ৰাম ৰাম ৰাম বাণী
একে ৰাম নাম সহস্ৰে নাম সমান ।
ৰামৰ সঙ্গত ৰমে ৰমা মনোৰমা বুলি দেৱহৰে
সম্বোধিলা হেন মনে কৰা অনুমান ॥ ৩৪০

Oh Parvati, the fair faced One, listen to the word—"Rama, Rama, Rama and Rama". One name of Rama is equal to a thousand names. In the company of Rama, Roma (Laksmi) remains and so the god Hara probably addresses her as Manorama. (340)

নামৰ অপৰাধ

Offences to the Name

দুলড়ী

Duladi

মহন্তৰ নিন্দা শিৱ বিষ্ণু ভেদ
আচাৰ্য্যৰ অনাদৰ ।
বেদক নিন্দয় নামে অৰ্থবাদ
কৰে মহা পাপধৰ ॥ ৩৪১

A great offence is committed if one speaks ill of the Mahanta (Saint), discriminates between Siva and Visnu, speaks ill of the Vedas or argues about the name. (341)

নামৰ বলত পাপ আচৰয়
শ্ৰদ্ধা বিবৰ্জিতে দান ।
তপ যপ যজ্ঞ তুল্য পূকষাদি
দেখয় নাম সমান ॥ ৩৪২

It is a great offence if sins are committed on the strength of the Name and charity is made without faith and the penance, repetition of mantras, sacrifice and gifts etc. are looked upon as equal to the Name. (342)

নামক শুনিয়া শ্ৰদ্ধা নকৰয়
কীৰ্ত্তনত অহঙ্কাৰ ।

এহি দশবিধ অপৰাধ ঘোৰ
নামৰ মুখ্য হাঙ্গাৰ ॥ ৩৪৩

If one does not feel veneration on hearing the name of Rama and becomes boastful of it by chanting the Name then one commits a great sin. These are the ten great offences to the Name and are the chief obstacles of the Name. (343)

ছবি
Cabi

শ্ৰদ্ধা ভাৱে মোৰ নাম যিজনে কীৰ্ত্তন কৰে
নিশ্চয়ে জানিবা বস্তু তুমি।
অপৰাধ কোটী যদি সিজনে আচৰি থাকে
তথাপিতো ক্ষমা কৰো আমি ॥ ৩৪৪

One who chants my name with faith will know surely that I am the Reality. If he commits crores of offences yet I forgive him. (344)

জগন্নাথ নাম মোৰ যিজনে কীৰ্ত্তন কৰে
তাৰ ক্ষমো অপৰাধ শত।
তেজিয়ো সংশয় শিৱ নামে জানা মোৰ জীৱ
তুমি স্মৰা সততে মনত। ৩৪৫

He who chants my name of Jagannath I forgive his hundred offences. Oh Siva, remove your doubt and know that the Name is my life and you remember it always within the mind. (345)

চক্ৰায়ুধ দেৱ হৰি যাৰ নাম মাত্ৰে তৰি
তাৰ নামে বিঘ্নি নাহিকয় ।
সৰ্ব্বকালে সৰ্ব্বদেশে অশৌচ কালতো স্মৰি
নৰ মাত্ৰে মুকুতি পাৱয় ॥ ৩৪৬

Hari who is God and holds the weapon of wheel has no obstacle in his Name and one is saved the very moment he utters the Name. Any man may get liberation by remembering the Name at all times and in all places and even in times of impurity of the body (asouca). (346)

এতেকে সে পৰীক্ষিত সৰ্ব্বভাৱে ভগৱন্ত
সৰ্ব্বদেশে সমস্ত কালত ।
কীৰ্ত্তন কৰোক নৰে স্মৰোক মনত সদা
শ্ৰৱণ কৰোক অবিৰত ॥ ৩৪৭

Therefore, Oh Parikshita, man is to remember God always in mind and chant his name ceaselessly by all means at all times and places. (347)

লেচাড়ি
Lecadi

কৃষ যেন ইটো বর্ণ দুই　　　সত্তরূপ বস্তু প্রকাশয়
ণকারে কহয় পরম আনন্দ সুখ।
দুই পদে এক লগ হয়া　　　সদানন্দ কৃষ্ণ প্রকাশিয়া
উচ্চারণে হরে সংসার জীবর দুখ ॥ ৩৪৮

Of the two parts, Kris and Na of the name Krisna, Kris expresses the essential good thing. The part 'Na' indicates pure bliss and happiness. These two parts combined together express Krisna which is the eternal bliss and its utterance destroys Samsara and the distresses of the self. (348)

শুনিয়োক পার্থ কৃষ্ণ নাম　　　যিহেতু বোলয় অনুপাম
পূর্ব্বে কৃষ্ণ বর্ণ লৌহময় হল ভৈলু।
পৃথিবী বহিলু হলবাই　　　শরীরবো কৃষ্ণ বর্ণ চাই
এতেকেসে মঞি কৃষ্ণ যেন নাম লৈলোঁ ॥ ৩৪৯

Oh Partha, hear the significance of the beautiful word 'Krisna'. At first it means the black coloured iron plough, and I roamed about ploughing the earth. Seeing the black colour of the body I take the name of Krisna. (349)

যোগীসবে যার স্বরূপক   আনন্দতে রমে অবিরত
চৈতন্য আনন্দ অনন্ত সুখর ধাম।
নিত্যানন্দ আত্মা জগতর   যাত রমে সদা দেব হর
পরমব্রহ্ম আসি ধরি আছা রাম নাম ॥ ৩৫০

It is the abode of consciousness, bliss and eternal happiness and all the Yogis realising its real nature remain charmed with it eternally. It is the eternally blissful soul of the world in which god Hara gets always charmed, because the supreme Brahman coming down here takes the name of Rama. (350)

দাম পদে লোকে বাম করে   সমস্ত উদরে সমবারে
জগতরে নাম সমস্ত জানা ঈশ্বর ॥ ৩৫১

Oh Isvara (Hara) the word 'Dama' means the entire world and as this is within the belly of God, He is called "Damodara" by men of the world (351)

যশোদার দধি কবি নাশ   লভিলন্ত কৃষ্ণে মহা ত্রাস
যশোদা কৃষ্ণর উদরত দাম দিলা।
ভকত বৎসল দেখাই গুণ   উদরত সর্ব্ব দাম লৈলা
দামোদর নাম এতেকে বেরে ঘুষিলা ॥ ৩৫২

Krisna[32] swallowing the curd of Yasoda[33] was overcome with great fear and Yasoda put the rope around his belly. The gods declared the name Damodara for his being affectionate to his devotee and showing his power by taking all the rope around his belly. (352)

নবদ্বাবে যুক্ত নবতনু তাহাক নির্ম্মান কবি পুনু
তাকে ব্যাপি কৃষ্ণে শয়ন কবিলা যাই ।
ইটো পুব মহা পুণ্যময় যাতো আছ বৈস কৃপাময়
এতেকে পুরুষ নামক আচন্ত পাই ॥ ৩৫৩

This human body possesses nine doors and Krisna having constructed it, sleeps in it pervading the body. This body is the place of great purity as the Gracious one stays in it and hence he assumes the name 'Purusa'. (353)

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32. Krisna—He is looked upon as the supreme reality incarnated in the form of a human being. He was born to Vasudeva and Devaki. But due to the fear of 'Kamsa' Killing him he was brought to Gokula. In Gokula he was brought up by Yasoda as her own son.
33. Yasoda—Foster mother of Krisna and wife of Nanda, the king of Gokula. Krisna was brought to Gokula after his birth by his father Vasudeva and he was brought up there. Krisna spent his boyhood at Gokula.

নাম-সাধন

Derivation of Names

ছবি

Cabi

যিহেতু চৈতন্য ৰূপে সমস্তকে ব্যাপি আছা
সমস্তে বিষয় ভোগ কৰা।
নিৰন্তৰে যাতো হৰি সমস্তকে আছা ধৰি
এতেকে সে আত্মা নাম ধৰা॥ ৩৫৪

As Thou pervadest all in the form of consciousness Thou enjoyest all the Visayas. Oh Hari, as Thou holdest everything eternally Thou assumest the name Atma (Soul) (354)

পৰমাত্মা মহা হৰি বীজ শক্তি সঙ্গে কৰি
প্ৰবেশি ৰহিলা চৰাচৰ
এতেকে সে বিষ্ণু নাম ধৰি আছা কৃপাময়
ইটো শক্তি নাহিকে আনৰ॥ ৩৫৫

Great Hari, the supreme soul with the germinal energy stays entering into the movable and the immovable. Hence, Oh gracious one, Thou takest the name of Visnu and none else can have this energy. (355)

নজন্মিতা পূৰ্ব্বে তুমি পুত্ৰ জন্ম সুবিবেক
এখনো নাহিকে জন্ম তব।

এতেকে সে অজ নাম ধৰিয়া লোকত তুমি
নিস্তাৰাহাঁ ইটো ঘোৰ ভৱ ॥ ৩৫৬

Thou hadst no birth before and there will be no birth again, Thou hast no birth even now. Hence Thou takest the name of the Unborn in the world. Oh Hari, liberate me from this fearful world. (356)

পূৰ্ব্ব প্ৰলয়ত ইটো ধৰণী ভৈলেক নষ্ট
পাতাল তলত প্ৰবেশিলা ।
তাহাক লভিলা তুমি এতেকে গোবিন্দ নাম
বেদে স্তুতি কৰি তব দিলা ॥ ৩৫৭

This world was destroyed at the time of the previous Deluge and then it entered into the netherland. Thou redeemedst it and obtainedst therefore, ths name of Govinda and the Vedas praising Thee gave Thee this name. (357)

গো শবদৰ অৰ্থ বেদবাণী শাস্ত্ৰে কৰে
তাহাক লভিলা কৃষ্ণ দেৱ ।
এতেকে গোবিন্দ নাম দেৱমুনি গণে থৈলা
চৰণত কৰিলন্ত সেৱ ॥ ৩৫৮

The scriptures say that the meaning of the word 'Go' indicates the sayings of the Vedas and it has been attained by God Krisna. Therefore, the gods and the sages call Him Govinda and bow down at His feet. (358)

বিদ্যা শকতিৰ নাম   মা পদে সদা কৰে
তান ঈশ তুমি কৃপাময় ।
ধৱ শবদৰ অৰ্থ   স্বামী বুলি নিৰূপয়
এতেকেসে মাধৱ বোলয় ॥ ৩৫৯

The word 'Ma' signifies always the energy of learning and Thou art its Lord, Oh Gracious one. The meaning of the word "Dhava" is ascertained to be the master and hence Thou art called Madhava (Master of knowledge). (359)

জলক বোলয় নৰ   নাৰ তান পুত্ৰ ভৈলা
তাতে পূৰ্ব্বে নিবাস কৰিলা ।
এতেকে ধৰিলা কৃষ্ণে   নাৰায়ণ নাম লোকে
সৰ্ব্ব দেৱে উচ্চাৰিয়া দিলা ॥ ৩৬০

Water is called 'Nara' and Nara was Thy issue and Thou livedst there before and hence Krisna takes the name of Narayana and it has been declared by all the gods. (360)

বুদ্ধিৰ স্বৰূপে সদা   ধৰি আছা কৃপাময়
জগতক ৰক্ষা কৰো বুলি ।
এতেকেসে গদাধৰ   কৃষ্ণক বোলয় বেদে
বাখো বুলি সদা থাকা তুলি ॥ ৩৬১

Oh Gracious one, to protect the world Thou always takest the form of intelligence

and hence the Vedas call Krisna the Gadadhara (holder of the mace) as Thou always holdest it up to preserve the world. (361)

বুদ্ধিবল মহিমাক প্ৰকাশিয়া কোনো বেদে
কৃষ্ণক জিনিবে নপাৰয় ।
পৰাভৱ পায়া সবে কৃষ্ণক অজিত বুলি
দেৱগণে প্ৰশংসা কৰয় ॥ ৩৬২

The Vedas cannot conquer Krisna by expressing all his intelligence, power and mystery. All of them thus being defeated, proclaim Krisna as unconquerable. (362)

প্ৰলয় কালত হৰি মহা ঘোৰ মূৰ্ত্তি ধৰি
একে বাৰে সবে প্ৰজাচয় ।
আকৰ্ষাহা যিটো আন এতেকেসে বেদে তান
সঙ্কৰ্ষণ নাম উচ্চাৰয় ॥ ৩৬৩

At the time of the Deluge Hari assuming a very fearful form withdraws all the people and hence Vedas call him by the name, Sankarsana[34]. (363)

কোনো দেশে কোনো কালে কোনো বস্তু সকাশত
যিহেতু থাকিবে নপাৰয় ।
সমস্তকে ব্যাপি আছা ব্যাপ্যো বাপো নজানয়
এতেকেসে অনন্ত বোলয় ॥ ৩৬৪

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34 Sankarsana : A name of one of the manifestations of the supreme Reality. It refers also to one of the four Vyuhas of Narayana.

He is called Endless (Ananta) as He does not remain circumscribed by any object, place and time, but He pervades everything though the pervaded do not know Him. (364)

গন্ধর্ব্ব কিন্নৰ নাগ অপেস্বৰা সিদ্ধ মুনি
যাৰ অন্ত কদাপি নপাৱে।
এতেকে অনন্ত নাম ধৰি আছা কৃষ্ণ আসি
বেদেও অনন্ত বুলি কৰে ॥ ৩৬৫

He is seldom reached by the Gandharva (singer of heaven or demigod), Kinnara (attendant of Kubera), Naga (Serpent), Apsara (Nymphs), Siddha (The self-realised) and Muni (Sage) and hence Krishna is said to have assumed the name Ananta (Endless) and the Vedas also call Him Ananta (Endless). (365)

তপ বেদ ব্ৰহ্ম জ্ঞান সমস্তকে ব্যাপি হৰি
ব্ৰাহ্মণক বহুমান কৰা।
যিহেতু সবাৰে হিত এতেকেসে হৰিদেৱ
ব্ৰাহ্মণ্য নামক সদা ধৰা ॥ ৩৬৬

Hari pervades all meditation, Veda and knowledge of Brahma and He respects Brahmins greatly. As He is the Hita (good) of all hence He is called Harideva, and He bears the name of Brahmanya. (366)

হৈৰণ্য ইটো অণ্ড ব্ৰহ্মাণ্ড স্বগৰ্ভত
যি হেতু ধৰিছা মহা হৰি।

এতেকে হিরণ্য গর্ভ নাম সদা প্রকটিয়া
বেদ গণে থাকে স্তুতি করি ॥ ৩৬৭

As Hari, the great, contains this material world within His golden womb, hence the Vedas eulogise Him always expressing His name as Hiranyagarbha. (Jewel—Wombed) (367)

সমস্ত জগত তুমি আচ্ছাদন করি আছা
যেন সূর্য্যে রশ্মিক প্রকাশি।
সমস্ত ভূতত আছা এতেকেসে সাধুসবে
বাসুদেব বলে মোক আসি ॥ ৩৬৮

Thou pervadest the entire world just as the sun spreads its rays all over. Thou pervadest all the matter and hence the sages call Thee Vasudeva. (368)

সমস্ত জগতবাসী হরিত নিবাস করি
সমস্তত বসিছন্ত হরি।
এতেকেসে বাসুদেব পণ্ডিতে বোলয় সদা
বাসুদেব নাম আছা ধরি ॥ ৩৬৯

All the inmates of the world live in Hari and Hari also lives in all and hence the scholars call Him Vasudeva always and He bears the name, Vasudeva. (369)

ইন্দ্রিয়সবর নাম হৃষীক শাস্ত্রত কয়
জীবরূপে তার ঈশ হরি।

ইন্দ্রিয় সকল জড়   তাক প্রবর্ত্তায়া কৃষ্ণে
হৃষীকেশ নাম আছা ধরি ॥ ৩৭০

In the scriptures the sense-organs are called Hrisika and Hari in the form of the self is their lord. The sense-organs are inanimate and Krisna maintaining them takes the name of Hrisikesa. (370)

জগত কারণ পদ্ম   যাহার নাভিত আছা
যাত হন্তে ব্রহ্মা ভৈলা জাত ।
এতেকেসে পদ্মনাভ   নামে সদা স্তুতি করে
বেদ তাক প্রলয় কালত ॥ ৩৭১

The cause of the world is the lotus which comes out of His naval and Brahma (creator) is born of that naval-lotus and hence at the time of Dissolution the Vedas eulogise Him always by the name of Padmanabha. (371)

মধুনাম অসুরক   মারিয়া পূর্ব্বক হরি
সমস্তকে নির্ভয় করিলা ।
পরম সন্তোষ মনে   দেব সিদ্ধ নরগণে
মধুহা বুলিয়া উচ্চারিলা ॥৩৭২

In the days of yore Hari killing the demon Madhu, freed from fear all, namely, gods, siddhas and others. So He is called Madhuha (Killer of Madhu) by men with great pleasure. (372)

মায়াক বোলয় জানা যি হেতু জন্মাৱে জীৱ
আপুনাৰ গুণে সংসাৰত।
ভক্তৰ মায়াক মৰ্দ্দি জনাৰ্দ্দন নাম ধৰি
কৃষ্ণদেৱ আছে সংসাৰত ॥ ৩৭৩

Know that Maya (Nescience), is so called because by its own virtue it generates Jiva (self) in the world. Krisnadeva destroying Maya (ignorance) of the self, assumes the name Janardana and exists in the world. (373)

অভক্ত জনক হৰি মায়ায়ে মৰ্দ্দন কৰি
নৰকক পাৱন্ত সদাই।
এহিসে কাৰণে ভৈলা জনাৰ্দ্দন নাম কৃষ্ণে
ভক্তে গান্ত কৃপাক বিনাই ॥ ৩৭৪

Hari overpowers the non-devotees by His Maya and makes them go to hell. For this reason Krisna assumes the name Janardana and the devotee chants entreatingly for His grace. (374)

ঐশ্বৰ্য্য যশস্যা বীৰ্য্য বৈৰাগ্য পৰম জ্ঞান
সম্পদ সমগ্ৰে আছে যাৰ।
এহি হেতুতে সে কৃষ্ণে ভগৱন্ত নাম ধৰি
সমস্তকে কৰন্ত উদ্ধাৰ ॥ ৩৭৫

One who possesses wealth, fame, power, detachment, perfect knowledge and welfare is called Bhagavanta and hence Krisna assumes that name and saves all. (375)

উৎপত্তি প্রলয় গতি অগতি অবিদ্যা বিদ্যা
প্রাণী সমস্তৰো জানা হৰি ।
অতিশয় ঐশ্বৰ্য্যক অৱতৰি ব্যক্ত কৰি
ভগৱন্ত নাম আছা ধৰি ॥ ৩৭৬

Oh Hari, you know that all the creatures have birth, death, movement, non-movement, avidya (ignorance) and Vidya (knowledge) and by incarnating with excessive wealth and power and manifesting it you take the name of Bhagavanta. (376)

গো শব্দৰ অৰ্থ পৃথ্বীক বোলয় শাস্ত্রে
অৱতৰি তাৰ ভাৰচয় ।
কৰিলা বিনাশ পালি এতেকে গোপতি নাম
মহাজনে কৃষ্ণক কয় ॥ ৩৭৭

The scriptures say that the word 'Go' means the earth and the greatmen call Krisna Gopati (Lord of the earth) as He protects the earth and destroys the burden of it by being incarnated. (377)

শ্রীপদে শ্রীমস্তক মহত্বে শাস্ত্রত করে
তাসম্বাক নিবাস করন্ত।
এতেকে কৃষ্ণর নাম শ্রীনিবাস শাস্ত্রে কয়
মহাজনে সদা উচ্চারন্ত ॥ ৩৭৮

In the scriptures the saints say that the word Shri means the possessor of power and wealth. As Krisna dwells in them He is called Srinivasa by the scriptures and the greatmen utter Him always as such. (378)

সকরুণ সংসারক যি হেতু হরন্ত সদা
ভকতর কৃষ্ণ কৃপাময়।
এতেকেসে সাধুগণে কৃষ্ণর করুণা দেখি
হরি নাম সদা উচ্চারয় ॥ ৩৭৯

Krisna is gracious for his devotee and He relieves the world of miseries and hence the honest seeing kindness of Krisna call him always Hari. (379)

প্রার্থনা

PRAYER

দুলড়ী

Duladi

জয় দামোদর কৃপার সাগর
মোক কৃপা করা তুমি।

তুমি বিনা মোৰ আন বন্ধু নাই
সত্যে সত্যে কৈলোঁ আমি ॥ ৩৮০

Glorification to Damodara, the ocean of grace, you grace me on. Verily, verily do I say that I have no friend other than you. (380)

সংসাৰৰ তাপ সহিবে নোৱাৰো
কত চাহি আছা ৰঙ্গ।
প্ৰভো কৃপা কৰা দাস বুলি ধৰা
দিয়োক সাধুৰ সঙ্গ ॥ ৩৮১

I can not bear the burden of this Phenomenal life (Samsara), why are you looking at me out of fun ? Oh Lord, grace me on and take me as your servant and grant me the company of the saint. (381)

মুকুতিৰ পতি পড়িয়া কুমতি
সংসাৰত গৈলোঁ তল।
তযু সেৱা বিনা মোক উদ্ধাৰিব
আনৰ নাহিকে বল ॥ ৩৮২

Oh Lord of Salvation, we have been drowned in the ocean of Samsara (Phenomenal world) by obtaining an evil propensity. No other thing except the services at Thy feet has the power to save me. (382)

জয় জয় কৃপা ময় ভগৱন্ত
অনন্ত সুখৰ ধাম।
কৃপা কৰা হৰি মৈয়ো দাস কৰি
জপিবু তোমাৰ নাম ॥ ৩৮৩

Glorification to Bhagavanta, the Gracious, the abode of eternal bliss. Oh Hari, grace me on, take me as your servant and I will meditate on your name. (383)

তোমাৰ নামৰ অতর্ক মহিমা
মুকুতবো হৰে মন।
মুকুতি লভিয়া শ্রীমন্ত নাৰদে
নামৰ কৰে কীর্ত্তন ॥ ৩৮৪

Your name possesses the power beyond dispute and it attracts the minds even of the liberated. The blessed Narada, even after obtaining liberation chants the glory of your name. (384)

কীর্ত্তনৰ ৰস পৰম অদ্ভুত
মুকুতিক ধৰে ঠেলি।
নাম সুধা সিন্ধু তাত বুৰ দিয়া
যিটো নৰে কৰে কেলি ॥ ৩৮৫

The pleasure in the recitation of Thy name is wonderful. It surpasses even Liberation. Such an ecstasy is enjoyed by

a person, who dives in the ocean of nectar of Thy names and playfully roams within it. (385)

যিটো গাৱে নাম তাহাৰ পাচত
কৃষ্ণে ফুৰে নাম শুনি ।
আপুনাৰ নাম আপুনি শুনিয়া
থাকন্ত বিস্ময়ে গুণি ॥ ৩৮৬

Krisna walks on listening His name behind the man who chants the Name and stays on meditating, and excitedly listening to His own name. (386)

ৰাগ কৌৰ

Rag Kaur *

উপদেশ

Advice

ঘোষা । ঐ প্ৰভু হৰি হৰি ৰাম কৃষ্ণ বোল ভাই
ৰাম কৃষ্ণ বোল ।
ৰাম কৃষ্ণ বুলিয়া পাপৰ আলু তোল ॥

Ghosa (Refrain) :—"Utter the name of Lord Hari, Hari, oh brother, utter Rama Krisna, Utter Rama Krisna. Destroy the root of sin by uttering Rama Krisna."

* A variety of classical tune.

পদ। কৃষ্ণ রাম বোল মন ভাব কৃষ্ণ রাম।
কৃষ্ণ রাম মহা মন্ত্র সর্ব্ব সুখ ধাম॥
কলি যুগে কৃষ্ণ পূর্ণ পূর্ণ কৃষ্ণ নাম।
আলাস তেজিয়া মন বোল অবিশ্রাম॥ ৩৮৭

Pada (Verse) :—Oh Mind, Utter Krisna Rama, think of Krisna Rama, Krisna Rama is the great Mantra (charm) and abode of all happiness. In the age of Kali Krisna is the perfect Being and perfect is the name of Krisna. Oh Mind, giving up idleness Utter Krisna, Utter Krisna ceaselessly. (387)

আর কি লভিবা ইহো পুনু নরকাই।
দেবো যেহ করি আশ প্রশংসে সদাই॥
নাম মহারত্ন দেহ পেরা আছে ভরি।
তথাপি দরিদ্র নর কিনু কৈলা হরি। ৩৮৮

Shall I ever have the body of a man any more, which even gods pine for and always extol? This receptacle of a body is full of the precious gem of Thy name.

Oh Hari, what a pity it is that a man has yet remained poor for ever. (388)

প্রার্থনা—কিনু মায়া পাতি আছা গোপাল গোবিন্দ।
নতজন কীরে ভজু পদ অরবিন্দ॥

ইবাৰ নেৰিবা মোক তুমি দীনবন্ধু।
যদি কৃপা কৰা তেবে তৰো ভৱসিন্ধু॥ ৩৮৯

Prayer—Oh,Gopala Govinda, what Maya have you spread over the self, that it does not become devoted to your lotus feet. Oh, the Friend of the poor, this time you must not leave me. If you grace me I can cross over the Ocean of Bhava. (389)

কলি মোৰ ধৰ্ম্ম কৰিলা বিনাশ।
কেৱলে তোমাৰ নামে কৰি আছো আশ॥

Kali has destroyed my virtue ;
My only hope rests in Thy name.

উপদেশ—নামে মহামন্ত্ৰ নামে তপ নামে ব্ৰত।
কলি যুগে নাম জপি পাপ কৰা হত॥ ৩৯০

Advice—The Name is the great Mantra (charm), the Name is the penance and the Name is my vow. In the age of Kali meditate the Name and get your sins destroyed.(390)

নাম বিনা আন মন্ত্ৰে তেজিলা বিশ্বাস।
কৃষ্ণ নাম জপি বৈকুণ্ঠত পৈলো বাস॥
কৃষ্ণ ৰাম কৃষ্ণ ৰাম কৃষ্ণ ৰাম হৰি।
বোল জিহবা কুকথাক দূৰে পৰিহৰি॥ ৩৯১

Do not rely on any other name and go to Vaikuntha (heaven) meditating on the name of Krisna. Oh my tongue, utter Krisna Rama, Krisna Rama, Krisna Rama Hari by giving up evil talks. (391)

শুনো কর্ণ কৃষ্ণ কথা সাক্ষাতে অমৃত ।
আপুনি হৈবেক হরি হৃদয়ে বিদিত ॥
হৃদয়ত লাগ পাবা কৃষ্ণ পাদ পদ্ম ।
অনুভাবে ভজা মনে সর্ব্ব সুখ সদ্ম ॥ ৩৯২

Oh ear, listen to the talk of Krisna which is nectar itself.
Hari will reveal Himself in your heart, finding the lotus-feet of Krisna there. Meditate on the abode of all happiness within your mind with intent thought: (392)

হৃদয় কমলে বসি দুর্ব্বাসনা হরি ।
আপুনি লৈবন্ত কৃষ্ণে নিজ দাস করি ॥
হেন কৃষ্ণ সেবা তেজি অজ্ঞানী সকল ।
বিষয়ক ভজি সংসারত যাই তল ॥ ৩৯৩

Sitting on the lotus-heart and destroying all the bad desires, Krisna Himself will make you his own servant. The foolish giving up the service of this Krisna get themselves drowned in the Samsara, being addicted to Visaya (desire). (393)

হেন বন্ধু হৃদয়ত পায়া কৰিঅ পাপ ।
তথাপি সংসাৰে পৰি লভো মহাতাপ ॥
ইবাৰ নেৰিবা মোক হে প্ৰাণ নাথ ।
পাদ পদ্মে প্ৰণামো চৰণে থৈয়া মাথ ॥ ৩৯৪

I am a sinner as I have such a friend within my heart and yet I suffer from great distress entering in the Samsara. Oh Lord of my life, do not leave me this time, I bow down to your Lotus-feet placing my head on them. (394)

কৃষ্ণ ৰাম অনন্ত মুৰাৰি সনাতন ।
গোপাল গোবিন্দ ৰাম নিত্য নিৰঞ্জন ॥
বিভু প্ৰভু কমলা নায়ক বনমালী ।
গোবৰ্দ্ধনধাৰী হৰি মহাবলশালী ॥ ৩৯৫

You are Krisna, Rama, Ananta (endless), Murari, Sanatana (everlasting), Gopala, Govinda, Rama, Nitya (eternal) Niranjana (glorious), Bibhu (all pervasive), Lord, Master of Kamala and Vanamali, Hari, the holder of Govardhana Mountain and all powerful. (395)

তযু নিজ দাসৰ সঙ্গতি দিয়া হৰি ।
যেন অহৰ্নিশে থাকো তযু নাম স্মৰি ॥
তোমাৰ নামৰ অন্ত অনন্তো নপান্ত ।
সহস্ৰ বদনে নিতে নব নব গান্ত ॥ ৩৯৬

Oh Hari, give me the company of your servant, so that I may remember your name day and night. Even Ananta can not get to the end of your name, though with his thousand mouths he sings it over and over again. (396)

কি মতে ধৰিবো নাম মঞি পাপী মন্দ ।
একে মুখে মোৰ আৰ নুগুছে আনন্দ ॥
তথাপি নেৰিবো নাম কৰিছো ভাবনা ।
সন্তৰ সঙ্গতি দিয়া পূৰা মোৰ আশা ॥ ৩৯৭

How can I utter Thy name, as I am a vile sinner ? No more shall I have the end of delight in this mouth, yet I desire not to give up Thy name. Fulfil my desire by granting me the company of the saints. (397)

শুনা সদা ঘোষা-ৰত্ন কৃষ্ণৰ চৰিত্ৰ ।
কলি যুগে আত পৰে নাহি আন হিত ॥
ইটো ঘোৰ কলি যুগে আন ধৰ্ম্ম নাই ।
সৰ্ব্ব ধৰ্ম্ম থাকয় নামৰ মুখ চাই ॥ ৩৯৮

Listen always to Ghosa-Ratna, which is about Krisna, in the age of Kali there is no other good than this. In this horrible Kali age there is no other virtue, all virtues remain staring at the face of the Name. (398)

হেন জানি কর্ম্ম-ধর্ম্ম গর্ব্ব দূরে থৈয়া ।
কেবল কৃষ্ণের নাম সন্ত সঙ্গে লৈয়া ॥
কহয় গোপাল মিশ্রে কৃষ্ণ হরি রাম ।
উচ্চ করি মুখ ভরি বোলো রাম রাম ॥ ৩৯৯

Knowing this and levaing away all actions, virtues and pride, recite the name of Krisna in the company of the saints. Sayeth Gopala Misra : utter Krisna, Hari, Rama, utter the Names aloud filling up the mouth with the same. (399)

কেবল নাম

The Name alone

দুলড়ী

Duladi

কৃষ্ণ রাম হরি মুকুন্দ মুরারি
বিভু প্রভু সনাতন ।
অগতির গতি মুকুতির পতি
প্রপন্ন ভয় ভঞ্জন ॥ ৪০০

You are Krisna Rama Hari, Mukunda Murari, all pervading Lord and Eternal Being (Vibhu Prabhu Sanatana). You are the goal also of the dissolute, the Lord of salvation, destroyer of the fear of those who surrender to you. (400)

গোবিন্দ মাধৱ অনন্ত অচ্যুত
সদানন্দ নিৰাকাৰ।
দৈৱকী নন্দন জগত বন্দন
সমস্ত জগদাধাৰ ॥ ৪০১

You are Govinda Madhava, Ananta Achyuta, Sadananda Nirakara (Ever joyous and shapeless). You are the son of Devaki, the Adorable of the world, the Support of the entire world. (401)

চতুর্ভুজ হৰি শঙ্খচক্ৰধাৰি
দৈৱকী দেৱী কুমাৰ।
ব্ৰজ বিভূষণ পূতনা শোষণ
নাৰায়ণ নিৰাকাৰ ॥ ৪০২

You are Hari with four hands, the holder of conch and wheel, the son of Devi Devaki. You are the ornaments of Vraja[35], the killer of the she-demon Putana[36], Narayana, Nirakara. (Formless) (402)

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35. Vraja : Means Vraja Mandal, the sporting place of Krisna. It covers a large area of 168 miles or 84 Crosa in the North-Western Part of U.P.

36. Putana : The name of a She-demon. She was believed to have possessed poison breasts. King Kansa engaged her to kill Krisna, his great enemy. But when she gave her breasts to the child Krisna he sucked her breasts in such a way that she breathed her last.

ভকত বৎসল কৃপাৰ সাগৰ
ভুৱন মোহন ৰাম।
অনাথৰ নাথ পতিত পাৱন
সমস্ত সুখৰ ধাম ॥ ৪০৩

You are affectionate to devotees, the ocean of grace and Rama, the charmer of the world. You are the Lord of the helpless, Rescuer of the degraded and the Abode of all happiness. (403)

প্ৰাৰ্থনা

Prayer

ঘোষা। গোপাল কৃপাল অনন্ত অচ্যুত
গোপীনাথ দয়াময়।
ভকতৰ মায়া কৰিয়ো বিনাশ
হয়ো প্ৰভু জয় জয় ॥ ৪০৪

Ghosa (refrain) :—You are Gopala Kripala, Ananta Achyuta, Gopinatha and Dayamaya, (the kindly Being). Oh Lord, be Glorious and destroy Maya (ignorance) of the devotee. (404)

পদ। নাৰায়ণ হৰি ব্ৰহ্ম সনাতন
নিৰ্ব্বিকাৰ মহাহৰি

ভকত গোচৰে অভয় চৰণে
লৈয়ো নিজ দাস কৰি ॥ ৪০৫

Pada (verse) :—You are Narayana Hari Brahma Sanatana (Everlasting Reality) and formless, great Hari, in the presence of the devotees take me as Your own servant under Your fear-dispelling feet. (405)

কৃষ্ণ বিষ্ণু গদা পাণি নৰসিংহ
বামন পৰশুৰাম ।
ভকতে নমাগে তথাপিতো দিয়া
আপোনাৰ নিজ ধাম ॥ ৪০৬

You are Krisna Visnu, Gadapani Narasimha Vamana, and Parasurama. The devotee does not ask for the abode of your own, yet you give him that. (406)

গোবিন্দ গোপিনী ৰমন যাদৱ
মাধৱ মধুসূদন
মোক কৰা দয়া দূৰ কৰা মায়া
ভজিলো ৰাঙ্গা চৰণ ॥ ৪০৭

You are Govinda, the delighter of Milk-maids, Yadava, Madhava and Madhusudan. I become devoted to Your red (glorious) feet, grace me and remove my ignorance (Maya) (407)

জয় জয়ানন্দ যশোদা কুমাৰ
ভকত বৎসল দেৱ।
তোমাত বিনাই সংসাৰত মোৰ
আন বন্ধু নাহি কেৱ ॥ ৪০৮

Oh son of Yasoda, the glorious Bliss, the affectionate God of devotees, I have no other friend in this world except You. (408)

ঘোষা। জয়কৃষ্ণ সদানন্দ ৰাম
গোপাল মধুসূদন।
তাৰিয়োক হৰি সংসাৰ নিকাৰ
চৰণে লৈলোঁ শৰণ ॥

Ghosa (Refrain) :—Glorification to Krisna Rama, the ever blissful Gopala Madhusudana, Oh Hari, save me from the affliction of the Samsara as I take shelter under Your feet.

পদ। জয় জগন্নাথ নাৰায়ণ
কমল লোচন হৰি।
গাইবো ৰাম নাম সংসাৰ নিকাৰ
অপ্ৰয়াসে যাঞো তৰি ॥ ৪০৯

Pada (Verse)—Glorification to the Lord of the world Narayana, the lotus-eyed, I will chant the name of Rama and easily I shall get over the affliction of the Samsara. (409)

জয় জয় ৰাম যদুপতি
কৃষ্ণ অগতিৰ গতি।
ইবাৰ নেৰিবা দয়াময় হৰি
কৰিবো তযু ভকতি ॥ ৪১০

Glorification to Rama, the Master of the Yadus, Krisna, the stay of the supportless. Oh soft-hearted Hari, you shall not leave me this time as I will cherish devotion to you. (410)

জয় জয় চিদানন্দ হৰি
সনাতন নিৰাকাৰ।
তোমাৰ চৰণে শৰণ পশিলোঁ
নধৰিবো দেহ আৰ ॥ ৪১১

Glorification to Hari, the blissful consciousness, the formless eternal Being, I take refuge under Your feet and I will not desire to have any more birth. (411)

আত্ম-খেদ

Dejection of the Soul

ঘোষা— গোপাল গোবিন্দ ৰাম হৰি
কৃষ্ণ ৰাম ভগৱন্ত
কৃষ্ণ ৰাম ভগৱন্ত
কৃষ্ণ ৰাম ভগৱন্ত হৰি।

তযু সঙ্গ হয়া মঞিও আপুনাক পাসৰিলোঁ।

এতো মযো নিজ কৰি ॥ ৪১২

Ghosa (Refrain)-Gopala Govinda Rama Hari,
Krisna Rama Bhagavanta,
Krisna Rama Bhagavanta,
Krisna Rama Bhagavanta Hari,

I have forgotten myself being attached to your company and now accept me as your own. (412)

চিদানন্দ সদানন্দ

নিত্যানন্দ নিৰাময়

নিৰ্বিকাৰ অনন্ত গোপাল।

তোমাৰ ভকতি ৰস তেজি ভৈলো মায়াবশ

সংসাৰত ফুৰো চিৰকাল ॥ ৪১৩

Cidananoa Sadananda (Blissful consciou-ness and ever Blissful), Nityananda Niramay (Eternal Bliss and diseaseless) Nirvikara Ananta Gopala (formless endless, Gopala).

Giving up the relish of your devotion I have become dependent to nescience and roam about eternally in the Samsara. (413)

কৃপাময় বিশ্বধাম বুলিবো সহজে ৰাম

ভজিবো তোমাৰ পাদ পদ্ম।

সত্যে সত্যে সত্যে কৈলোঁ। তুমি মোৰ ইষ্ট দেৱ

নকৰিবা তুমি মোক ছদ্ম ॥ ৪১৪

Oh Gracious one, the Abode of the world, I shall always utter Rama and worship your lotus-feet. Truly, truly, truly do I say you are my Istadeva (deity of worship); do not betray me. (414)

কৃপাময় জগন্নাথ ইবাৰ নেৰিবা মোক

হৃদয় কমলে কৰা বাস।

পতিত পাৱন নাম ধৰি আছা কৃপাময়

পূৰিয়োক মোৰ মন আশ ॥ ৪১৫

Oh Gracious Lord of the Universe, this time you shall not leave me but shall dwell in my lotus-heart. Oh Gracious one, you are holding the name of Patita Pavana (Purifier of the fallen); fulfil the desire of my mind. (415)

গোপীনাথ গদাধৰ মুকুন্দ মুৰাৰি হৰি

অনন্ত বামন চক্ৰপাণি।

ইবাৰ এৰিলে মোক পতিত পাৱন নাম

নধৰিবো নাম হইবে হানি ॥ ৪১৬

You are the Lord of the Milk-maids, the holder of mace; you are Mukunda, Murari, Hari, Ananta, Bamana, Chakrapani. If you leave me this time I will not call you Patita Pavana and there will be a loss of glory of your Name. (416)

নমো কৃষ্ণ কৃপাময় হরিয়ো সংসার ভয়
হৃদয়তে যেন পাঞো লাগ।
তুমি মুকুতির পতি একান্ত সন্তর গতি
মোক সেবা দিয়া মহাভাগ ॥ ৪১৭

Reverence to Krisna, the gracious one, destroy the fear of Samsara. Grant that I meet you within my heart, you are the master of salvation and the only goal of the singleminded saint. Allow me to do your service, Oh Almighty. (417)

প্রার্থনা

Prayer

ঘোষা। হরি এ নারায়ণ গোপাল গোবিন্দ।
হৃদয় কমলে থাপা পদ অরবিন্দ ॥
পদ। কৃষ্ণ রাম রাম কৃষ্ণ কৃষ্ণ মহামন্ত্র।
কলি যুগে তন্ত্র ভৈলা তপ জপ যন্ত্র ॥ ৪১৮

Ghosa (Refrain)—Oh Hari Narayana Gopala Govinda
Keep Thy lotus-feet in my lotus heart.
Pada (Verse)–Krisna Rama, Rama Krisna, Krisna, it is the Mahamantra (the great charm). In the age of Kali, Tapa (Penance), Japa and Yantra are of no avail. (418)

কৃষ্ণ নাম ভকতৰ পৰম সৰ্ব্বস্ব।
মুকুতিকো ঠেলিয়া কৃষ্ণক কৰে বশ॥
কৃষ্ণ নাম শুনিয়া পলাবে কলি পাপ।
নামৰ বলত হৃদয়তে পাবে লাগ॥ ৪১৯

The name of Krisna is the only real resource of the devotees and it makes Krisna sub-servient, surpassing even salvation.
Kali, the sinner, flies away hearing the name of Krisna and Krisna is met in the heart by virtue of His name. (419)

কৃষ্ণ নাম শুনিয়া ফুৰন্ত হৰি পাছে।
মুকুতিক ঠেলিয়া ভকতে আসে কাষে॥
কৃষ্ণ কৃষ্ণ কৃষ্ণ যিটো বোলে তিনিবাৰ।
শুজিবে নোৱাৰে কৃষ্ণে তাৰ মহাধাৰ॥ ৪২০

Hari roams on behind the name of Krisna. The devotee comes near Hari pushing back liberation. Krisna cannot repay the great debt to those who utter thrice—Krisna, Krisna, Krisna. (420)

কৃষ্ণ নাম একবাৰ যিটো নৰে পাৰে।
তিনি কপ সহস্ৰ নামৰ ফল পাৰে॥
কৃষ্ণ নাম পূৰ্ণ আন নাম তৈলা অংশ।
কৃষ্ণ নাম লৈয়া তেজা বিষয়ৰ সঙ্গ॥ ৪২১

The man who utters once the name of Krisna gets the benefit of His thousand Names. The Name of Krisna is perfect and the other names are but parts and taking the Name of Krisna one should give up the company of Visaya (Phenomenal life). (421)

কৃষ্ণ নাম গায়া লভা ভকতিৰ সুখ ।
দূৰতে তেজিয়ো ইটো বিষয়ৰ দুখ ॥
কৃষ্ণ নাম কেৱলে ভকতি পুৰুষৰ ।
সাধয় কি কৰা বসি বিচক্ষণ নৰ ॥ ৪২২

Attain the happiness of devotion by chanting the name of Krisna, remove this sorrow of Visaya far away. The name of Krisna alone bestows devotion on a person. Oh intelligent man, what do you do by sitting idle ? (422)

গোবিন্দ নামেসে ৰতি হৰিত কৰাৱে ।
বিষয়ক তেজি যিটো অনুক্ষণে গাৱে ॥
ৰাম নামে পুৰুষৰ মুকুতি সাধয় ।
হেন নাম তেজি কেনে বিষয়ে ৰময় ॥ ৪২৩

The name of Govinda makes one take delight in Hari, if he chants it every moment giving up Visaya. The name of Rama brings liberation to men. Why should, therefore, a man remain engrossed in Visaya abandoning such a Name. (423)

ৰাম ৰাম ৰাম বুলি থকা দেৱ হৰ।
হেন নাম নধৰয় অধম পামৰ॥
পাৰ্ব্বতী জপন্ত ৰাম নাম মহানাম।
ৰাম নাম মহামন্ত্ৰ সৰ্ব্ব সুখ ধাম॥ ৪২৪

The god Hara, goes on uttering Rama, Rama, Ram, but such a Name is not chanted by the mean and the wicked man. Parvati repeats the great name Rama and the name of Rama is the great mantra and the abode of all happiness. (424)

কলিৰ ধাঁক হৰে ৰাম ৰাম বুলি।
সমূলকে বাসনাৰ ধৰে আলু তুলি॥
হৰি হৰি হৰি হৰি ঘুষিয়ো সদাই।
হৰি বিনা সংসাৰত আন বন্ধু নাই॥ ৪২৫

By uttering Rama, Rama, the power of Kali is destroyed and all the roots of desire are pulled out. Proclaim always Hari, Hari, Hari, Hari and in the Samsara there is no other friend than Hari. (425)

হৰিসে হৰন্ত সংসাৰৰ যত দুখ।
হৰি হৰি ঘুষিয়া লভিয়ো মহাসুখ॥ ৪২৬

Hari alone destroys all that are in the Samsara and proclaiming Hari, Hari, one should attain great happiness. (426)

শ্ৰৱণাদি ভক্তিৰ ভেদ

Classification of Devotion Such as Listening Etc.

লেচাড়ি

Lecadi

শ্ৰৱণ কীৰ্ত্তন আদি কৰি নৱবিধ ভক্তি নৰে ধৰি
সংসাৰ তৰয় সন্দেহ নাহিকে আত।
কিন্তু তিনি বিধ বিধি হীন ৰসতো হোৱয় আতি ভিন
শ্ৰৱণ কীৰ্ত্তন স্মৰণ মহা প্ৰখ্যাত ॥ ৪২৭

There is no doubt that a man can cross over the Samsara by accepting the nine kinds of devotion like listenting (Sravana) and chanting (Kirtana) etc. But the three kinds such as listening, chanting and remembering are without any fixed code of conduct and they are greatly different in relish and they are very famous. (427)

ইহাক ইচ্ছায়ে যিটো নৰে সন্ত পদ ধূলি শিৰে ধৰে
শৰণ কালত নুহিকে বিধি কিঙ্কৰ।
কেৱল সন্তৰ সঙ্গ ধৰি ধৰ্ম্ম জ্ঞান ভক্তি পৰিহৰি
সপ্ৰেম ভকতি লভিবেক সিটো নৰ ॥ ৪১৮

The man who takes the dust of a saint's feet on the head desiring to have these, does not become dependent on the code of conduct at the time of taking refuge. That

man will attain the devotion of love by keeping company with the saints alone and giving up Karma (action) Jnana (Knowledge) and Bhakti (devotion). (428)

অৰ্চ্চন বন্দন পদসেৱা দাস্য আৰ ইটো চাৰি বিধ
ভাগৱতী ভক্তি বিধি সমে আচৰয় ।
যাৱত কথাৰ শ্ৰৱণত শ্ৰদ্ধা নুপজয় অবিৰত
কথাৰ বিৰোধি বজিয়া বিধি তেজয় ॥ ৪২৯

If one practises the four kinds of devotion viz., Arcana (Worship). Vandana (Prayer). Padaseva (waiting upon at the Feet) and Dasya (service) in accordance with the code of devotion laid down in the Bhagavata, and if the faith does not arise ceaselessly by listening to the scriptural talk then the code is given up, as it is considered to be an obstacle of the talk. (429)

সখ্য আত্ম নিবেদন দুই জ্ঞানৰ উত্তৰ কালে হুই
যিটো জ্ঞানে চিদংশৰ মহাশুদ্ধি হয় ।
আপুনাকো দাস কৰি মানে কৃষ্ণক দেৱতা বুলি জানে
সেহি নিবেদন সখিত্ব কৰিয়া কয় ॥ ৪৩০

Both friendliness and self-surrender arise after knowledge. That knowledge acts as the great purifier of the individual consciousness and treats one as servant, makes one

know Krisna as the Deity and induces one to remain as friend with Krisna after dedicating his body. (430)

নৱবিধ ভক্তি আচৰয় নিষ্কামে কৃষ্ণক সম্পূজয়
সমস্তৰে ফল লভয় সাধু সঙ্গতি।
সিটো নৰ মহা বিচক্ষণ সন্তৰ সঙ্গত দিয়া মন
যিহেতু কৃষ্ণত লভিলে প্ৰেম ভকতি ॥ ৩৭১

One who performs these nine kinds of devotion and worships Krisna disinterestedly attains all merits by keeping the company of the saints. This man is very clever and intelligent as he attains the devotion of love in Krisna by delighting himself in the company of the saints. (431)

বিধি হীন ভক্তি কৃষ্ণ বশ কৃষ্ণকো কৰয় সদা যশ
সমস্ত জনৰ আছে আত অধিকাৰ।
পৰম আনন্দে যশ গাই মায়াক নাশিয়া সমূলাই
কলিত নামেসে সংসাৰ কৰে নিস্তাৰ ॥ ৪৩২

Krisna is made dependent also through devotion to Him by describing His glory though without the codes of conduct, and every-body has the right to perform it. In the age of Kali the Name alone is the instrument to cross over the Samsara.. If one chants the glory of the Name with great delight, it destroys his ignorance totally. (432)

কলি পাপী জীব সমস্তৰ   বিধিক নাশলে নিৰন্তৰ
সৰ্ব্ব ধৰ্মে থাকে নামৰ মুখক চাই।
হেন নাম জপা সদা ভাই   নাম বিনা আন গতি নাই
নামৰ কীৰ্ত্তনে সমস্তে পাপ পলাই ॥ ৪৩৩

Kali, the sinner, destroys the codes of conduct in all the selves (Jiva) and all religious men remain looking at the force of the Name. Oh brother, meditate on such a Name always, for, there is no other way than the Name, all sins flee away on hearing the chanting of Names. (433)

বাসনা ভেদ

Different Kinds of Desire.

ছবি

Cabi

সুবাসনা দুৰ্ব্বাসনা   পুৰুষৰ সদা হোৱে
সুবাসনা সন্তৰ কৃপাত।
নাৰদৰ অনুগ্ৰহে   প্ৰহ্লাদৰ সুবাসনা
পাপ সঙ্গ কৰিলা বিঘাত ॥ ৪৩৪

Desires, both good and bad, arise in man always, but good desire arises due to the grace of the saint. Due to the grace of Narada good desire arose in Prahlada destroying his association of sin. (434)

নাৰদে আপুনি কন্ত   যুধিষ্ঠিৰে শুনিচন্ত
প্ৰহ্লাদৰ মহিমা বৰ্ণাই।
দেৱ সবো শুদ্ধ হুই   যাহাৰ মহিমা গান্ত
সভাসদে থাকা ভেৰ পাই॥ ৪৩৫

Narada himself narrated the glories of Prahlada, and Yudhisthira heard them. The gods in purity declare His glory and the assembly of men understands the hint. (435)

বালক কালতে যিটো   ক্ৰিয়াৰ সাধন তেজি
কৃষ্ণ পাদপদ্মে দিলা মন।
কৃষ্ণ প্ৰেমে নিলে টানি   ধৈৰ্য্যৰ ভৈলেক হানি
প্ৰপঞ্চো ভৈলেক তান ক্ষয়॥ ৪৩৬

He (Prahlada) was one who engaged his mind at the lotus-feet of Krisna from his childhood by giving up the paraphernalia for plays, and was drawn by the spirit of Krisna ; patience was mitigated and the phenomenal world was destroyed for him. (436)

কোনো বেলা গীত গান্ত   কৃষ্ণক মনত পান্ত
কোনো বেলা কৰন্ত ক্ৰন্দন।
লজ্জা তেজি নৃত্য কৰা   হৰিক মনত ধৰা
কোনো বেলা হৰিক বিস্মান্ত॥ ৪৩৭

Sometimes he sang a song and got Krisna within his heart and sometimes he wept.

Some-times he danced forgetting his decorum, sometimes he held Hari within his mind and sometimes he meditated on Hari. (437)

তনু হোৱে পুলকিত   কৃষ্ণ বুলি গাণ্ড গীত
মহীতলে সদা যাগৰন্ত।
কৃষ্ণ বিনা নাহি গতি   ভৈলেক স্বভাৱ ৰতি
অসুৰকুলক তাৰিলন্ত ॥ ৪৩৮

He sang a song uttering Krisna, his body became thrilled with joy, he rolled on the ground always. None but Krisna was his goal, he attained a natural love and thus he saved the line of the Asuras. (438)

কৃষ্ণ বিনা নাহি আন   কৃষ্ণ ভৈলা তান প্ৰাণ
নৃসিংহ বলিয়া উচ্চাৰয়।
অসুৰ কুলত হৈটো   প্ৰহ্লাদৰ মহিমাক
স্বৰ্গে থাকি দেৱে বখানয় ॥ ৪৩৯

He had none in his mind but Krisna, Krisna became his soul and he uttered His name calling him Nrisingha (Man-lion). The gods staying in heaven appreciated this power of Prahlada in his family of demons. (439)

দেখ দুৰ্বাসনা বল   সমূলকে নেই ছল
বৈকুণ্ঠৰ হন্তে কৰে পাত।
সত্তৰ আচৰি পাপ   বিজয় অপৰ জয়
তকতিৰ কৰিলা বিঘাত ॥ ৪৪০

Now, behold the force of bad desire; it destroys everything and makes one fall from heaven. By doing mischief to the saint Jaya and Bijaya it got their devotion destroyed. (440)

তিনি জন্ম অনন্তৰে ভকতিৰ যোগ বলে
পুনৰপি লভিলা স্বৰূপ।
সন্তৰ কৃপাত তৰে বিৰোধত বৈকুণ্ঠৰ
পৰে সিটো পাৰে ভৱ-কূপ ॥ ৪৪১

It was due to the force of victory of devotion that they attained their own nature again after the lapse of three births. One is saved by the grace of the saint, and conversely one falls into the well of the Phenomenal world from heaven due to his enmity with the saint. (441)

ঘোষা। হৰি ৰাম কৃষ্ণ ৰাম গোবিন্দ হৰি।
পদ। কৃষ্ণ ৰাম নাৰায়ণ কৃষ্ণ ৰাম কৃষ্ণ ৰাম
কৃষ্ণ ৰাম নাৰায়ণ হৰি।
তুমি প্ৰভু দয়াময় হৰিয়ো সংসাৰ ভয়
থাকো তযু চৰণত ধৰি ॥ ৪৪২

Ghosa (Refrain)—
Hari Rama Krisna Rama Govinda Hari,
Krisna Rama Narayan Krisna Rama Krisna Rama
Krisna Rama Narayan Hari.

Oh Lord, Thou art Gracious, I stay clasping at Thy feet and Thou destroyest the fear of my Phenomenal life. (442)

মাধৱ মধুসূদন মুকুন্দ মুৰাৰি হৰি
ভগৱন্ত পতিত পাৱন।
সংসাৰ সাগৰে পৰি পতিত শৰণ মাগে
তাৰিয়োক প্ৰভু নাৰায়ণ ॥ ৪৪৩

Thou art Madhava, Madhusudana, Mukunda Hari and Bhagavanta, the purifier of the fallen. The fallen ask for refuge when they are deep down in the ocean of Phenomenal life. Oh Lord Narayana, save them. (443)

প্ৰভু বিভু ভগৱন্ত অনন্ত শকতি ধৰ
গোবৰ্দ্ধন ধাৰী কৃপাময়।
তুমি সত্য গদাধৰ নাহি যাৰ পটন্তৰ
হৰিয়োক সংসাৰৰ ভয় ॥ ৪৪৪

You are the Lord of all creation, store of endless power, the lifter of the Govardhana mountain, Bhagavanta and the Gracious one. You are the Reality, the holder of the mace, you are Pearless. Destroy the fear of the phenomenal life. (444)

গোপাল গোবিন্দ ৰাম গোপাল গোবিন্দ ৰাম
মুকুন্দ মুৰাৰি ঘনশ্যাম।

শৰণে পশিলো দেৱ চৰণত কৰো সেৱ
পূৰিয়োক মোৰ মন কাম। ৪৪৫

You are Gopala Govinda Rama, Gopala Govinda Rama Mukunda Murari Ghanashyama. Oh God, I take shelter at your feet. I bow down at your feet, fulfil the desire of my mind. (445)

চতুৰ্ভুজ পীতাম্বৰ ঘনশ্যাম মনোহৰ
শঙ্খ-চক্ৰ-গদা-পদ্মধাৰী।
দৈৱকী নন্দন দেৱ চৰণত কৰো সেৱ
তুমি প্ৰভু জগবন্ধু হৰি। ৪৪৬

You are the holder of the Conch, the Wheel and the Lotus. You are four-handed, the wearer of yellow robe, and of charming thick black colour; Oh God, the son of Devaki, I bow down to your feet. You are the Lord Hari, the Friend of the world. (446)

লেছাড়ি
Locadi

অজিত সুমিৰো জয় জয় মায়াক নাশিবো ভৱাশয়
মায়াৰে স্থাবৰ জঙ্গম আছে আৱৰি।
তোমাত বিনায়ে জীৱ চয় যি হেতু নাশিবে নপাৰয়
নটী যেন মায়াৰে জানে ভাল কৰি। ৪৪৭

Oh unconquerable One, proclaim Thy own glory, Oh the dweller in the cave, destroy Maya ; Maya envelops both the movables and the immovables. The selves entreat you as they cannot destroy Maya and they know it well that Maya is just like a concubine. (447)

ব্ৰহ্মা ইন্দ্ৰ অগ্নি আদি কৰি   দেৱ সবে আছে মূৰ্ত্তি ধৰি
সমস্তকে নানা মন্ত্ৰে কৰে নিৰূপণ।
বিচাৰ কৰিলে সৰ্ব্বদেৱ   তোমাত বিনায়ে নাহি কেৱ
যেন মাটি বিনা ঘটৰ জল নৱয় ॥ ৪৪৮

The gods like Brahma, Indra, Agni etc. are having their own forms and all of them are ascertained by different mantras (Hymns): There is none but you if we investigate all gods rationally, just as water in the pot cannot be contained without the pot. (448)

হে নৰহৰি নৰকাই   জীৱে ভাগ্য বশে আছে পাই
তোমাক নভজে শ্ৰৱণ কীৰ্ত্তন কৰি।
বিকল জনম হৱে তাৰ   তোমাৰ পাসৰে উপকাৰ
তাহাৰ নিশ্বাস ভাটীনাৰ সৰি বড়ি ॥ ৪৪৯

Oh Man-god, Oh the embodied One, out of fortune the self is getting you, yet he does not worship you by performing the deeds of listening and chanting. If he for-

gets your grace his life becomes meaningless and even his breathings become very difficult just as a boat in the down current becomes fastened with the shallow ground under water of the river. (449)

তযু কথামৃত সাগৰত   কতো ভাগ্যৱন্তো অবিৰত
শ্ৰৱণ কীৰ্ত্তন কৰিয়া সদা ৰময়।
তাৰা সবে ধৰ্ম্ম অৰ্থ কাম   মোক্ষক নমানে তৃণ কৰি
কৃষ্ণযশৰস শুনিয়া তোষ পাৱয় ॥ ৪৫০

Many fortunate beings get charmed in the ocean of nectar of your story by performing chanting and listening. They do not consider virtue, wealth, desire and salvation as equal even to a straw but they get happiness by listening with relish to the glory of Krisna. (450)

তুমি জগন্নাথ মোৰ মন   সততে কৰোক আৰ মন
তোমাত বিনাই সত্য বস্তু আৰ নাই।
ভাৰত বৰিষে নৰতনু   আৰ কি লভিবো আমি পুনু
দেৱে যেব কৰি প্ৰাৰ্থয় যাক সদাই। ৪৫১

You are the Lord of the Universe, please make my mind always pine for you as there is no other Reality but you. When shall we obtain this human body in Bharata Varisa (India) again ? Even the gods always pine for it (human life). (451)

যেন নব হরি তব্ পারে   স্মরণ দুর্লভ বেদে গাহে
প্রেম ভাবে পুনু স্মরণ মহাদুর্লভ ।
যেন যোগ্য প্রভু হৌক মোর   স্মরি তরোঁ ইটো ভব ঘোর
স্মরণতে প্রভু সবাবে হৱা সুলভ ॥ ৪৫২

The Vedas sing that the refuge under the feet of such a Man-god is rare and it is rarer still to remember Him with love. Oh Lord, whatever might have been the nature of my fitness, let me cross over this fearful phenomenal world. Oh Lord, you become easily available to all even by mere remembrance. (452)

বুদ্ধ্যাদি আবৃত মঞি জীব   তুমি ভগৱন্ত সদাশিব
তোমাব আমাব পটন্তৰ বহুতৰ ।
হে দয়াশীল দীনবন্ধু   ভক্তি দিয়া তৰো ভৱসিন্ধু
তব্ নাম গায়া করো মঞি মনপূৰ ॥ ৪৫৩

I am a creature encircled by intelligence etc. and Thou art Bhagavanta, God the ever blissful. The difference between Thou and me is very great. Oh the kind hearted One, the friend of the poor, give me devotion to cross over the ocean of phenomenal world and I shall fill up my mind by singing Thy name. (453)

তজু অংশ মঞি দেৱহৰি   মায়া মোক আছে বন্দী কৰি
তোমাৰ চৰণ সেৱাক আদেশ কৰা ।
মায়াক মাৰিয়া দূৰ কৰি   মোক লেউক তজু দাস কৰি
পৰানন্দ মোক নিজ দাস বুলি ধৰা ॥ ৪৫৪

Oh God Hari, I am a part of you but Maya ties me up Now you order me the service of your feet. Destroying Maya and removing it far away take me as your servant. Oh the Supreme Bliss, recognise me as your own servant. (454)

মিছা তৰ্ক কুতৰ্কশবাদ   ভ্ৰমে মোৰ মতি নৰহৰি
তাৰ জ্ঞান মাৰ্গ পৰম হোৱে দুষ্কৰ ।
মাধৱ বামন ত্ৰিনয়ণ   গোবিন্দ শঙ্কৰ উচ্চৰিয়া
মুকুতি লভিবো কেতিক্ষণে গদাধৰ ॥ ৪৫৫

Oh Man-god, my mind roams about in the false logic and evil and harsh argumentation and the path of knowledge becomes very difficult for me. Oh the Holder of the mace, when shall I attain salvation by uttering the names, Madhava, Vamana, Trinayana, Govinda and Sankara ! (455)

আচৰোক তপ অবিৰত   পৰ্ব্বতত উঠি হোক হত
তীৰ্থত ফুৰোক চাৰিও বেদ পঢ়োক ।
নানা যজ্ঞে দেৱ আৰাধোক   অষ্টাঙ্গ যোগকো অভ্যাসোক
হৰিত বিনাহে মুক্তক নভৰে লোক ॥ ৪৫৬

Man cannot be saved from the jaws of death except by the grace of Hari. A man may perform penance ceaselessly and become wounded by climbing up the mountain or he may go on pilgrimage and read the four Vedas, he may worship gods by performing many sacrifices and also by practising the eight-fold Yoga, but he cannot be saved from the jaws of Death except by the Grace of Hari. (456)

সংসাৰ কৰতে চিৰে হিয়া   নানাবিধ জীৱে তাপ পায়া
কোন ভাগ্যোদয়ে নৰদেহ আছে ধৰি।
নৰতনু পায়া যিটো ভকে   বিষয় বাসনা দূৰে তেজে
তাহাক উদ্ধাৰ কৰিয়োক নৰহৰি ॥ ৪৫৭

The saw of the Samsara cleaves the heart into pieces. By what fortune man is keeping the human body despite the self getting many afflictions of life! Oh Man-god, save those who worship you and who remove the desire of the phenomenal life by having the human body. (457)

যি কালত গুৰু তথা পাৰে   মোৰ দুষ্ট মন সৰ্ব্বভাৱে
কৰিবে আশ্ৰয় তোমাৰ গুণ স্মৰি।
তেখনে সাধন শ্ৰম তেজি   তযু অনুগ্ৰহ মনে ভজি
পৰম সুখক লভিবো আনন্দ কৰি ॥ ৪৫৮

When the real spiritual guide is met here then my wicked mind will take refuge under your feet remembering your Lila (sports). Giving up then, the pain of Sadhana (means of achievement) and sticking to your grace by the mind I shall attain perfect happiness with delight. (458)

যিটো ভজে হৰি তযু পাৱে   পৰম আনন্দে সৰ্ব্বভাৱে
চিদানন্দ ৰূপে প্ৰকাশা তোৱা সদাই ।
যাৰ আত্মা ভৈলা তুমি হৰি   ধনজন জায়া তুচ্ছ কৰি
যিটো জন ফুৰে তযু নাম গুণ গাই ॥ ৪৫৯

If one becomes devoted to the feet of Hari with great joy and by all means, You become manifest to that man always in the form of blissful consciousness. If you become the soul of any body, then he moves about chanting your glories and Name, ignoring his wife, wealth and relatives. (459)

তোমাক চিন্তিয়া নৰহৰি   বিষয়ৰ সঙ্গ পৰিহৰি
মৎসৰ ৰহিত সাধু সঙ্গে যাইবো আমি ।
সুখ পদ্ম হস্তে তামসৰ   তত্ত্ব বল বস ধৰে যাৰ
তাৰ স্নান পাৱে নধৰিবো সেৱ আমি ॥ ৪৬০

Oh the Man-god, meditating on you and giving up the attachment for Visaya I shall go to the company of the saints free from

jealousy. From the lotus-lips of those saints the relish of your glory flows and I shall not again take up a body if I take a bath in, and drink of this flow. (460)

হে নৰহৰি তযু মায়া তোমাৰ কটাক্ষ বল পায়া
মোৰ শিৰে চৰি আনন্দে নৃত্য কৰয় ।
শৰণ পশিলোঁ তযু পাৱে মায়া দূৰ কৰা সৰ্ব্বভাৱে
তোমাত বিনায় আন দেৱ নাহিকয় ॥ ৪৬১

Oh Man-god, your Maya getting strength from an arch look of yours, dances with delight riding on my head. I take shelter under your Feet and you remove my Maya by all means, and I have no other gods except you. (461)

ব্ৰহ্মাদি নপান্ত অন্ত যাৰ তুমিও নজানা সাৰে সাৰ
বেদ শিৰোৰত্ন যাৰ অন্ত নজানয় ।
যি হেতু নাহিকে অন্ত দেৱ কেৱল চৰণে কৰো সেৱ
মায়াক নাশিয়া হৱো সদা জয় জয় ॥ ৪৬২

Brahma does not reach to your end and even you also do not know what really you are ; the Vedas, the head-gem of scriptures also do not know your end. As you have no end, I simply bow down at your Feet. Be graciously pleased to favour me by destroying my ignorance (Maya). (462)

কীৰ্ত্তন

Chanting (Kirtan)

ঘোষা ॥ হৰি ৰাম নাৰায়ণ নাৰায়ণ হৰি ।
সততে ৰহিবো তযু নামক সুমৰি ॥
পদ ॥ শৰণে পশিলো হৰি তুমি দয়াময় ।
যেন তযু পাদ পদ্মে ৰতি নচাৰয় ॥ ৪৬৩

Ghosa (Refrain)—
Hari Rama Narayana Narayana Hari
I shall always live remembering your Names.

Pada (Verse)—Oh Hari, you are Gracious, I take shelter under your Feet so that the love for your Lotus-feet does not leave me. (463)

হে কৃষ্ণ কৃপাময় জীৱৰ শৰণ ।
তুমি বিনা নাহি ইটো ভৱ নিস্তাৰণ ॥
ভজো তযু পাদ পদ্ম মকৰন্দ ৰস ।
দাস কৰি লৈয়ো নকৰিবা মায়া বশ ॥ ৪৬৪
তযু পাদ পদ্ম হৃদয়তে সদা থৈবোঁ ।
কৃষ্ণ ৰাম গোপাল গোবিন্দ লৈবোঁ ॥

Oh Krisna, the Gracious One, You are the refuge of the self, none but you is the saviour from this Phenomenal life. I am devoted to the relish of the honey of your

Lotus-feet. Make me your servant and do not let me be a slave to ignorance (Maya). (464)

I will always place your Lotus-feet in my heart and utter the names, Krisna, Rama, Gopala, Govinda.

নমস্কার

Salutation (Namaskar)

নমো কৃষ্ণ নমো কৃষ্ণ নমো নিরঞ্জন।
প্রপন্ন জনের তুমি ভয় নিস্তারণ ॥ ৪৬৫

Obeisance to Krisna, Obeisance to Krisna, Obeisance to the ever joyous Lord. You remove the fear of the self-surrendering ones. (465)

গোপাল গোবিন্দ নমো মুকুন্দ মুরারি।
যশোদা নন্দন নমো গোকুল বিহারী ॥ ৪৬৬

Salute to Gopala, Govinda and salute to Mukunda Murari and salute to the son of Yasoda and salute to the rambler in Gokula.[37] (466)

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37. *Rambler in Gokula. It* means *Lord* Krisna who is believed to have made various sports (Lila) in Gokula, the land of his boywood sports and to have roamed about extensively all over the entire Vraja (about one hundred and sixty four square miles) by doing his sports.

মিনতি

Entreaty (Minati)

সংসাৰ সাগৰে হৰি ফুৰো চিৰকাল।
কহনো নিকাৰ বান্ধৱ গোপাল॥
তুমি মোক পদতলে যদি দিয়া বাস।
মায়াৰ ভাৱনা ভাঙ্গিবাক আছে আশ॥ ৪৬৭

Oh Hari, I roam about in the ocean of Samsara for ever. Oh friend Gopala, what a hell is this Samsara? If you give me shelter under your Feet I have hope for destroying ignorance. (467)

শুনা সভাসদ ইটো কৃষ্ণৰ কীৰ্ত্তন।
সততে মনত স্মৰা বিষ্ণুৰ চৰণ॥
ইটো কলি যুগে দেখা ধৰ্ম্ম ভৈলা লয়।
হৰিৰ কীৰ্ত্তন কৰি শুদ্ধ কৰা মন॥ ৪৬৮

Oh members of the Congregation, listen to the chanting of Krisna and remember always in mind the Feet of Krisna. Behold in this age of Kali (Dark-Age) Dharma has concealed itself, chant the name of Hari and purify the mind. (468)

কহয় গোপাল মিশ্রে হৰি দেৱ সাৰ।
ৰাম ৰাম বুলি তৰা সংসাৰ নিকাৰ॥

Gopal Misra says that Hari is the essence of all. Cross over the troubles of Samsara by uttering Rama, Rama.

দুলড়ী

Duladi

অজামিল মহা পরম পাতকি
নারায়ণ নাম লৈলা।
নামর বলত যমক বঞ্চিয়া
গিয়ো বৈকুণ্ঠক গৈলা ॥ ৪৬৯

Ajamila, the great sinner, uttered the name of Narayana and by virtue of the Name he went to heaven deluding Yama (the king of Death). (469)

বনর বানর পশু জাতি হুয়া
ভজিল রাম চরণ।
পরম কৃপালু রাম দেবে পাছে
দিলা বৈকুণ্ঠত থান ॥ ৪৭০

The monkeys of the forest being beasts in species became devoted to the feet of Rama and then Rama, the Gracious One gave them their places in heaven. (470)

হেনয় রামর চরণ তেজিয়া
পাপী গৈলা অধোগতি।
হৃদয়তে পায়া অভয় চরণ
নভজো মই কুমতি ॥ ৪৭১

The sinner goes down to hell by giving up the Feet of such a Rama, and I, of evil

motive having attained the re-assuring Feet within my heart do not become devoted to the same. (471)

এতো কৃপা কৰা দাস বুলি ধৰা
চৰণে লৈলোঁ শৰণ।
মঞি পাতকিৰ আন গতি নাই
ৰাখা মোক নাৰায়ণ ॥ ৪৭২

Oh Lord, do me this favour, take me as your servant as I have taken shelter under your Feet, Oh Narayana, save me. I, the sinner, have no other way. (472)

তুমিসে বান্ধৱ তুমিসে দেৱতা
তুমিসে মোৰ জীৱন।
সত্যে সত্যে কৈলোঁ আন গতি নাই
ভজিলোঁ বাঙ্গা চৰণ ॥ ৪৭৩

You are the Friend, you are the God, you are the Life. Truly do I say Oh Lord, I have no other way, I worship your Glorious Feet. (473)

ৰাম নাৰায়ণ পতিত পাৱন
ভগৱন্ত বোলা মুখে।
যম কৰণক হেলায়ে বঞ্চিয়া
বৈকুণ্ঠত থাকা সুখে ॥ ৪৭৪

Utter by the lips Rama, Narayana, Patita Pawana and Bhagavanta. Live there in

happiness in heaven easily removing the influence of Yama. (474)

গোবিন্দ গোপাল মুকুন্দ বামন
নাৰায়ণ দয়াময়।
যাদৱ মাধৱ উচ্চৰি সততে
কৰিয়ো শুদ্ধ আশয় ॥ ৪৭৫

Utter always the Names Govinda, Gopala, Mukunda, Vamana, Narayana, Dayamaya, Jadava and Madhava, and thereby purify your desires. (475)

দীৰ্ঘছন্দ

Long Rhyme (Dirgha Chanda)

ঘোষা ॥ দামোদৰ গদাধৰ অনন্ত শকতি ধৰ
শঙ্খ চক্ৰ গদা পদ্মধাৰী।
গোবৰ্দ্ধনধাৰী হৰি নৈয়ো মোক দাস কৰি
হৃদয় কমলে বাস কৰি ॥ ৪৭৬

Ghosa (Refrain)—Oh Damodara Godadhara, You are the possesser of endless energy and the holder of the conch, wheel, mace and lotus. Oh Hari, the lifter of the Govardhana mountain, make me your servant, residing within my lotus-heart. (476)

পদ ॥ নাৰায়ণ দয়াময় হৰিয়ো সংসাৰ ভয়
জীৱে গোচৰিতে নজানয় ।
তাকেসে বুলিয়ো বন্ধু তাৰে যিটো ভৱসিন্ধু
জীৱৰ দেখিয়া দুখচয় ॥ ৪৭৭

Pada (Verse)—Oh Narayana, the compassionate One, take away the fear of samsara; the self does not know how to complain. He who saves one from the ocean of Bhava (Phenomenal life) seeing the troubles of the self is called a friend. (477)

হৃদয়তে আছা বহি জীৱে তবু নজানয়
তজু উপকাৰ কৃপাময় ।
তুমি গতি তুমি মতি তজু পদে কৰি ৰতি
জীৱে সংসাৰত পাসৰয় ॥ ৪৭৮

Oh the Gracious One, the self does not know your grace even though you stay within the heart. You are the goal, you are the soul and by attaining love of your feet, the self forgets about the Samsara. (478)

তোমাৰ মায়ায়ে হৰি জীৱক আছয় ধৰি
মায়াক কৰিয়ো দূৰ বাপ ।
তজু সেৱা পৰিহৰি মায়াৰ সঙ্গতি ধৰি
জীৱে সংসাৰত পাৱে তাপ ॥ ৪৭৯

Oh Hari, your Maya (nescience) encircles the self. Oh father, remove this Maya. The self giving up your services and

keeping the company of Maya, gets troubles in the Samsara (Phenomenal Life). (479)

তজু অংশ হোৱে নষ্ট   ইটো প্ৰভু বৰ কষ্ট
কেমনে চাহিয়া থাকা ৰঙ্গ ।
তৰোক সংসাৰ ঘোৰ   দেখি দুখ লাগে মোৰ
তোমাৰ দাসৰ দিয়া সঙ্গ ॥ ৪৮০

Oh Lord, it is very painful that your own part becomes polluted, how can you remain seeing this fun ! I feel very sorry at the sight of it, grant good company of Saints to your servants and let them cross over the fearful phenomenal life (Samsara). (480)

তোমাৰ দাসৰ বল   জানে তাৰিবাৰ ছল
জীৱক আনিয়া বোধ দেই ।
দেখাৱে ভকতি সুখ   হৰাৱে সংসাৰ দুখ
পাছে আপুনাৰ সঙ্গ নেই ॥ ৪৮১

Saints know the power of your servant, they know the way to save and impart knowledge to him by bringing the self nearer. They will show him the happiness of devotion and remove the distress of the Samsara and then take him to your company. (481)

তাসবার সঙ্গে তনু   কথামৃত [illegible]

শ্রবণ বসত ডুব দেই ।

ধর্ম্ম অর্থ কাম মোক্ষ   তৃণ করি নমানই

ভক্তি সুখে সদা কাল নেই ॥ ৪৮২

In their company the self will dip into the ocean of your Lila and will not consider Dharma, Artha, Kama and Moksa[38] to be even equal to a straw and will spend his time always in the happiness of devotion. (482)

লেচাড়ি

Lecadi

কৃপাবসে পরিপূর্ণ হবি   দেব দামোদর মূর্ত্তি ধরি

পুণ্য সম্বরণে আপুনি হৈলা বিদিত ।

পূর্ণ কৃষ্ণ নাম সদা গাই   শ্রবণ সুখক প্রবর্ত্তাই

সমস্ত জীবর সাধিলন্ত মহা হিত ॥ ৪৮৩

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38. Dharma, Artha, Kama, Moksha :—These are the four attainments of life. According to the Aryan culture these four should be the Ideal of one's life. Every body believing in that Ideal has to lead his life and to achieve them in his life.

Dharma—Means performance of duties.
Artha—Acquisition of riches.
Kama—Desire for necessary objects.
Moksa—Detachment for objects and liberation from the Phenomenal life.

Hari is full of this grace and taking the human form of Deva Damodara manifested Himself as a saint. Singing always the name of Krisna, the perfect One, and establishing the bliss of listening the Name, he brought welfare to all the creatures. (483)

কৃষ্ণ মূৰ্ত্তি বৈকুণ্ঠত থৈয়া   নিৰ্ম্মল গৌৰাঙ্গ তনু লৈয়া
কৃষ্ণে দামোদৰ নামক আচন্ত ধৰি।
পুনু যশ ৰস পান মনে   বিপ্ৰতনু ধৰি বিদ্যমানে
নিজ যশবাণী শুনিলন্ত স্মৰি স্মৰি ॥ ৪৮৪

Krisna took the name of Damodara possessing a pure body with fair complexion after leaving his Krisna form in the Vaikuntha (heaven). With the intention of drinking again the savour of glory and taking the body of a Brahmin, he heard, in fact, his own glory by remembering it. (484)

আপোনাৰ নিজ নাম শুনি   বিস্ময়ে থাকন্ত মনে গুনি
প্ৰেমৰ ভৰত তনু হোৱে ৰোমাঞ্চিত।
নয়নৰ বহে প্ৰেমবাৰি   ভক্তে নাম গান্ত শাৰী শাৰী
হেন সময়ত মূৰ্ত্তি ধৰা বিপৰীত ॥ ৪৮৫

Having heard his own name he stayed thinking over it with wonder and his body became horripilated out of love. Tears of love flowed down from the eyes, when the

devotees were chanting his name in rows and at that time he became charming to look at. (485)

বদন পঙ্কজ প্ৰফুল্লিত　　নাম মকৰন্দে সুগন্ধিত
ভকত ভ্ৰমৰে বেঢ়ি বেঢ়ি কৰে পান ।
মন্দ হাসে সুধা বৰিষয়　　সংসাৰৰ তাপ কৰে ক্ষয়
হেন প্ৰভু বিনা নাহি মোৰ গুৰু আন ॥ ৪৮৬

The lotus of his face bloomed forth and it became fragnant with the honey of the Name. This is drunk by the black bees of his devotees, who hover around him. Nectar flowed from his sweet smile and it destroyed the miseries of Samsara. I have no other Guru (Preceptor) than such a Master. (486)

ৰাতুল অতুল পদ দুই　　মস্তকে নমিয়া সুখী হই
তাৰ ধূলি তুলি শিৰত যিটো লয় ।
অনাদি জন্মৰ পাপ খণ্ডি　　ভক্তিৰ বাসনা লৈয়া থাকি
সিটো পুনৰপি সংসাৰত নপৰয় ॥ ৪৮৭

All who take the dust of his reddish, peerless feet on their heads become happy by saluting him. They do not fall again into the Samsara as the sins of their endless births are destroyed and the desire of devotion is ingrained in them. (487)

মনিকূট পৰ্ব্বতৰ পূৰ্ব্বে   কৃষ্ণে দামোদৰ বিপ্ৰৰূপে
কলিত হৈলন্ত সন্তৰূপে অৱতাৰ।
পুৰাণন্তো ব্যাসে কহি আছে   কল্কী অৱতাৰ হৈবা পাছে
কৃষ্ণৰ ভকতি কৰিবা যিটো বিস্তাৰ॥ ৪৮৮

In the eastern side of the mountain Manikuta Krisna incarnated Himself by being born as the Brahmin Damodara, and becoming a saint. In the Purana Vyasa says that he will spread devotion and after that there will be an incarnation named Kalki. (488)

পিছে কামপীঠে কৰি বাসা   কৃষ্ণ পাদপদ্মে কৰাই আশা
কলিত কেৱলে ভক্তিমাৰ্গ প্ৰৱৰ্ত্তাই।
পুনুৰপি ৰত্নপীঠে যায়া   অসংখ্যাত জীৱ নিস্তাৰিয়া
নিজৰূপ তৈতে লভিলন্ত নাম গাই॥ ৪৮৯

He then will come to Kamapitha and sticking to the louts-feet of Krisna he will establish the path of devotion after which he will again come to Ratnapitha and liberate innumerable creatures and will attain the form of his own there by chanting the Name. (489)

দেৱ দামোদৰ কৃপাময়   কলিত জীৱৰ দেখি ভয়
শ্ৰৱণ কীৰ্ত্তন স্মৰণ বিস্তাৰ কৰি।
কেৱল ভকতি দেখাই গৈলা   বুদ্ধিমন্ত সাধু তাকে লৈলা
নিজ যশ প্ৰভু শুনিলন্ত কৰ্ণ ভৰি॥ ৪৯০

The gracious Deva Damodara, knowing the fear of the creatures in the dark-age preached and spread devotion of listening, chanting and remembering and established the cult of devotion alone. Intelligent and honest men accepted it and the master himself heard his own fame with ears full to the brim. (490)

দেৱদামোদৰ শুদ্ধ মত কহিলন্ত লোকে অবিৰত
যাৰ মত মানি পণ্ডিত ব্ৰাহ্মণ চয়।
কৃষ্ণ পাদপদ্মে ভজিলন্ত থানে থানে সত্ৰ পাতিলন্ত
যাহাৰ যশস্যা ব্ৰহ্মাণ্ড ভেদি বহয় ॥ ৪৯১

People declare ceaselessly that the doctrine of Deva Damodara is pure and perfect and by accepting his doctrine the scholars and the Brahmins became devoted to the Lotus-Feet of Krisna and established Satra (Cloister, the religious institution) in different places and his fame spread far and wide. (491)

হেনয় বন্ধুক পায়া পাপ নতৰিলোঁ হৈটো ভৱতাপ
অনন্ত জন্মৰ দুৰ্ব্বাসনা আছে মোৰ।
তথাপিতো তুমি দয়াময় হৰা হৈটো মোৰ ভৱ ভয়
মোৰ মন হৰে মন হৈটো বৰ চোৰ ॥ ৪৯২

I am a sinful person and I could not overcome the miseries of the Bhava (Pheno-

menal Life), although I have such a friend, as I am possessed by evil desires of my endless births ; yet you are gracious, kindly remove my fear of this Bhava. My mind, a great thief, steals away my riches. (492)

তুমি জগতৰ নিজ বন্ধু যি হেতু নিস্তৰো ভৱ সিন্ধু
তোমাৰ চৰণে শৰণ পশিলো দেৱ।
ইবাৰ নেৰিবা মোক স্বামী তযু পাদপদ্মে সত্যে আমি
শৰণ পূৰ্ব্বকে কোটী কোটী কৰো সেৱ ॥ ৪৯৩

You are the own friend of this world, Oh Lord, I take refuge under your feet so that I may cross the ocean of Bhava. Oh Lord, you must not leave me this time. I bow down in truth to your lotus-feet crores of times with absolute self-surrender. (493)

কৃপা পুৰুষাৰ্থ নিৰ্ণয়

Ascertainment of merits of Grace and efforts:

কৃপা পুৰুষাৰ্থ আদি দুই বিচাৰন্তো দুইবো মত্ত হই
কিন্তু কৃপা মুখ্য ব্ৰহ্মাক কহিছা হৰি।
শুনিয়োক ব্ৰহ্মা মত মোৰ তপস্যা কৰিলা যিটো ঘোৰ
সিটো মোৰ কৃপা জানিবাহা নিষ্ঠ কৰি ॥ ৪৯৪

People become bewildered in the matter of discrimination between the two i. e. Grace

and effort. But Hari says to Brahma that Grace is the Chief. Brahma ! listen to my view, and know it for certain that the rigorous penance that you have been able to make is due to my Grace. (494)

যিটো দেখা তুমি মোৰ ৰূপ   যাক দেখি তৰে ভৱ কূপ
মোৰ কৃপা বিনা দৰশন নঘটয় ।
এতেকে কৃপাক মুখ্য মানি   পুৰুষাৰ্থ কৰা মহামানি
কৃপা পুৰুষাৰ্থে নাহিকে কোন সংশয় ॥ ৪৯৫

That you see my form, by seeing which one crosses the well of Bhava (Phenomenal life), is not without my Grace. Hence considering Grace to be the main thing, make efforts, Oh you, of great honour, there is no doubt about success when Grace and efforts are both combined. (495)

কাৰুণ্য

Sympathy

ঘোষা ॥ জয় যদুপতি কৃপাময়   কৃপাময় হৰি
তুমি মোৰ নিজ বন্ধু
তযু অংশ হৰা   তোমাক পাসৰি
নভিলোঁহো ভৱ সিন্ধু ॥ ৪৯৬

Ghosa (Refrain)—Glory be to the Lord of Yadu, Oh Hari, the Gracious One, You are

my own friend. Being a part of yours and forgetting you I have fallen into the ocean of Bhava. (496)

পদ ॥ যশোদানন্দন কৃষ্ণ দেৱ   প্ৰাণ কৃষ্ণদেৱ

ইবাৰ নেৰিবা মোক।

তভু সেৱা তেজি   বিষয়ক ভজি

সংসাৰত লভো শোক ॥ ৪৯৭

Pada (Verse)—You are the son of Yasoda, You are Krisna Deva, do not leave me this time. I am distressed in the Samsara for giving up your services and for being addicted to Visaya. (497)

কিন্তু কৃপা কৰা কৃষ্ণদেৱ   প্ৰাণ কৃষ্ণ দেৱ

তুমি মোৰ গতি মতি।

ভকত বৎসল   নাম ধৰি আছা

নেৰিবা মোক সম্প্ৰতি ॥ ৪৯৮

But Oh Krisnadeva, grace me. Oh Prana Krisnadeva, you are my goal and soul. You are assuming the name of Bhakata Vatsala (affectionate to devotee), do not leave me now. (498)

অগতিৰ গতি দামোদৰ   তুমি দামোদৰ

জীৱৰ নিজ শৰণ।

বিষয় বাসনা   প্ৰভু দূৰ কৰা

ভজিলোঁ বাঞ্ছা চৰণ ॥ ৪৯৯

Oh Damodara, you are Damodara, the goal of the goalless and refuge of creatures. Oh Lord, remove from me the desire for Visaya. I become devoted to your red-feet. (499)

কাকুতি

Supplication

তুমি কৃপাময় হৰ মোৰ ভয় হৰি এ
মঞি মহামূঢ় অনুকম্পিৰ নহোঁ পাত্ৰ।
কেৱল কৃপালু গুণক সুমৰি হৰি এ
পতিত পাৱন নামক সুমৰো মাত্ৰ ॥ ৫০০

Oh Hari, You are Gracious, remove my fear of the world, I am a great fool and do not deserve your Grace. Oh Hari, only remembering your quality of Grace, I ruminate the specific name Patita Pawana (purifier of the fallen). (500)

তোমাৰ ভকতি তেজিয়া কুমতি হৰি এ
সংসাৰ গৰ্ত্তত পৰি আছো চিৰকাল।
এতো কৃপা কৰা মোৰ বুলি ধৰা হৰি এ
কতনো নিকাৰ দেখিছো বন্ধু গোপাল ৰাম ৰাম ॥ ৫০১

Oh Hari, I am evil-motivated. Giving up your devotion I have fallen into the pit of the Samsara forever. Oh Hari, show me

this much Grace and accept me as your own. Oh friend Gopala, how much more of troubles do you want to give me! (501)

তোমাৰ মায়ায়ে মোৰ শিৰে দি হৰি এ
তোমাৰ কটাক্ষে লভিয়া নৃত্য কৰয় ৰাম ৰাম।
তোমাৰ চৰণে শৰণ পশিলোঁ হৰি এ
মায়াক নিবাৰি দিয়োক মোক নিৰ্ভয় ৰামৰাম ॥ ৫০২

Oh Hari, your Maya makes devil dances on my head at your command. Oh Hari, I take refuge under your Feet. Make me fearless by ridding me of Maya (Delusion). (502)

ভকতি নাজানো মিনতি নাজানো হৰি এ
শৰণে পশিলোঁ তোমাৰ দেখি মহিমা ৰাম ৰাম।
মঞি মহাদীন তুমি দীনবন্ধু হৰি এ
মঞি পাতেকীৰ পাতেকৰ নাহি সীমা ৰাম ৰাম ॥ ৫০৩

Oh Hari, I do not know devotion and entreaty and I take refuge under your Feet, seeing your power. Oh Hari, I am very poor and you are the friend of the poor. There is no end of sin for me who am a sinner. (503)

শ্ৰৱণ কীৰ্ত্তন স্মৰণ ভকতি হৰি এ
সমস্ত জীৱৰ আছে আত অধিকাৰ ৰাম ৰাম।
হেনয় সুগম ভকতি তেজিয়া হৰি এ
তোমাৰ মায়ায়ে মোক কৰি আছে ছন্ন ৰাম ৰাম ॥ ৫০৪

Oh Hari, all the creatures have the right to perform the devotion of listening, chanting and remembering etc. Oh Hari, Your Maya is destroying me as I have given up such an easy kind of devotion. (504)

তজু নিজ নাম সততে স্মৰিবোঁ হৰি এ
তোমাৰ একান্ত দাসৰ সঙ্গক যাইবোঁ ৰাম ৰাম।
বিষয় বাসনা কৰি আমি হৰি এ
কথামৃত শুনি পৰম আনন্দ পাইবোঁ ৰাম ৰাম ॥ ৫০৫

Oh Hari, I will ever remember your own Name, I will go to the company of your single-minded devotees. Oh Hari, giving up the desire for Visaya I shall obtain perfect bliss by listening to the nectar of your story. (505)

লেচাড়ি
Lecadi

কৃষ্ণ কৃষ্ণ কৃষ্ণ কৃষ্ণ মুকুন্দ মুৰাৰী।
চতুৰ্ভুজ শঙ্খ চক্ৰ গদা পদ্ম ধাৰী ॥
ৰাম ৰাম ৰাম ৰাম গোপাল গোবিন্দ।
কৃষ্ণ কৃষ্ণ কৃষ্ণ নমো পদ অৰবিন্দ ॥ ৫০৬

You are Krisna, Krisna, Krisna, Krisna, Mukunda, Murari. You are the four-handed, You hold in your hand the conch, the wheel,

the lotus and the mace. You are Rama, Rama, Rama, Gopala Govinda, Krisna, Krisna, Krisna I salute your Lotus-Feet. (506).

দামোদৰ দামোদৰ ভকতৰ বন্ধু ।
কৃপাময় কৃপাময় তাৰা ভৱসিন্ধু ॥
হৰি হৰি হৰি হৰি জীৱৰ সংসাৰ ।
হৰা হৰা কৰা পাৰ চাকিছা নিকাৰ ॥ ৫০৭

You are Damodara, Damodara, the friend of devotees. Oh Gracious Lord, save me from the ocean of Bhava. You are Hari, Hari, Hari, remove the Samsara of the self, and save me from the troubles (507)

নাৰায়ণ নাৰায়ণ জীৱৰ শৰণ ।
তুমি সত্য তুমি সত্য দেৱ সনাতন ॥

You are Narayana, Narayana, the Refuge of the self, You are the Reality, and God Eternal.

দীৰ্ঘছন্দ

Long Rhyme

ঘোষা ॥ কৃষ্ণ কৃপাময় দেৱ   কোটী কোটী কৰো সেৱ
হৰি তুমি মোৰ ইষ্ট দেৱ ।
সত্যো সত্যো সত্যো কৈলোঁ   তোমাত বিনায়ে নাথ
মোৰ বন্ধু আন নাহি কেৱ ॥ ৫০৮

Ghosa (Refrain)—Krisna, the Gracious God, I salute Thee crores of times. Hari, you are my own deity. Really, really, really do I say, Oh Lord, you are my friend and none else, and my mind pines for you. (508)

পদ ॥ গোপীনাথ দয়াময় জানাহা মোৰ আশয়
ত্ৰাণ কৰা কৰ' কৃপাময় ।
তযু পাদ পদ্মে মোৰ মনত আনন্দ কৰি
সদায়ে ভ্ৰমৰে যে ৰময় ॥ ৫০৯

Pada (Verse)—Oh Master of Milk-maids, Gracious God, You know my desire and save me. You are kind hearted. The black-bee of myself gets charmed at your Lotus Feet with the delight of the mind. (509)

আত্মখেদ

Repentance of the soul

লেচাড়ি
Lecadi

দেৱ দামোদৰ কৃপাময় ৰাম ৰাম ৰাম ৰাম ৰাম
কি কহিবো মায়া দিয়া আছা নৰ তনু ।
তথাপি নভজো তযু পাৱে ৰাম ৰাম ৰাম ৰাম ৰাম
মোৰ সংসাৰত মজো আমি পুনু পুনু ॥ ৫১০

Oh Deva Damodara, you are the Gracious Master. You are Rama, Rama, Rama, Rama, Rama. Yet I do not devote myself to your feet, Oh Rama, Rama, Rama, Rama, Rama, but get repeatedly ensnared in the fearful Samsara. What can I say but that Maya has been attached to the human body. (510)

মুঞি মহাপাপী মন্দবুদ্ধি রাম রাম রাম রাম রাম
ঘোর কলিযুগে নসাধিলোঁ আত্মহিত।

I am a great sinner and am of evil intellect, Oh Rama, Rama, Rama, Rama, Rama. I did not make efforts for the good of my own self in this fearful dark-age.

প্রার্থনা

PRAYER

গোবিন্দ গোপাল মুকুন্দ মুরারি হরি হরি হরি হরি এ
যাদব মাধব জনার্দ্দন কৃপাময়।
নিরঞ্জন নিরাময় নিরাকার হরি হরি হরি হরি এ
তোমার চরণে মজোক মোর আশয়॥ ৫১১

Oh Hari, Hari, Hari, Hari, You are Govinda, Gopala, Mukunda, Murari, Yadav, Madhava, Janardana, and Dayamaya, the Gracious One.

Oh Hari, Hari, Hari, Hari, you are form less, diseaseless and all bliss. I pray that my desires may stick to your Feet. (511)

অনন্ত শায়ক গোপীর নায়ক হরি হরি হরি হরি এ
সদানন্দ নিত্যানন্দ চিদানন্দ হরি।
কমল লোচন ভয় বিমোচন হরি হরি হরি হরি এ
কৃপা করো প্রভু থাকো তব নাম স্মরি ॥ ৫১২

Oh Hari, Hari, Hari, Hari you repose on the serpent, Ananta. You are the Master of the Milk-maids and You are ever joyous, eternally blissful and are delight and consciousness.

Oh Hari, Hari, Hari, Hari, You are the lotus-eyed, and the remover of fear. Grace me on Oh Lord, so that I may live remembering your Name. (512)

বাৎসল্য

Filial Love.

অদিতি নন্দন যশোদা নন্দন
দৈবকী নন্দন হরি।
বাৎসল্য রসক প্রবর্তায়া রুকে
আহা পুত্র নাম ধরি ॥৫১৩

Hari assumes the form of a son, as the son of Aditi, Yasoda and Devaki, and Krisna is establishing filial love assuming the form of a son. (513)

সখ্য ৰস

Love of Friendship.

শ্ৰীদামৰ সখি অৰ্জ্জুনৰ সখি
উদ্ধৱৰ সখি দেৱ।
সখিৰ ৰসক দেখাইলন্ত কৃষ্ণে
তাঙ্ক কোটি কৰো সেৱ ॥৫১৪

Taking the role of a friend of Sridama, Arjuna and Uddhava Krisna showed the friendship type of love. I bow down to Him crores of times. (514)

সাহত্য ৰস

Love of Togetherness.

পাণ্ডু সুত প্ৰিয় পাৰ্থৰ সাৰথি
যুধিষ্ঠিৰ হিতকাৰী।
সাহত্য ৰসক দেখায়া পাণ্ডৱ
কুলক নিলা নিস্তাৰি ॥ ৫১৫

You were favourite of the sons of Pandu, the charioteer of Partha and the well-wisher

of Yudhisthira and showing this love of togetherness to Pandavas you saved their line. (515)

মাধুৰ্য্য ৰস

Romantic Love

গোপিনী জীৱন গোপিনী বল্লভ
গোপিনীৰমণ ৰাম।
মাধুৰ্য্য ৰসক দেখায়া গোপীক
পুৰিলন্ত মনকাম ॥৫১৬

Oh Rama, You are the life of the Milk-maids, the favourite of the Milk-maids and the delighter of the Milk-maids; showing the romantic love to the Milk-maids; you fulfilled the desires of their mind. (516)

আন্য নানাৰসে অপূৰ্ণ ৰসক
সম্পূৰ্ণ কৰিলা হৰি।
তেনয় কৃষ্ণৰ ৰাতুল অতুল
চৰণক থাকো স্মৰি ॥৫১৭

Oh Hari, You completed the incomplete relish by several other types of love ; as such I live remembering the red and matchless Feet of Krisna. (517)

[This Section of the book deals with the concept of love towards the Supreme Reality in the manifested form of Krisna. The writer meets with arguments why one should be devoted to and love Krisna, heart and soul. He cites examples that the Milk-maids loved Krisna romantically and Krisna fulfilled the desires of the Milk-maids. Aditi (mother of gods) and Yasoda loved Krisna filially and Krisna became incarnated as their son and did service to them as desired. Then again Sridama, Sudama, Dhananjaya and Uddhava loved him as friend and as such Sri Krisna gave them chances for behaving with him as they liked. Yudhisthira and Visma were also devoted to Krisna and Krisna gave them the chances of living together with him. Kunti (mother of Pandavas) and Draupadi (wife of Pandavas) loved Krisna with true and pure devotion and Krisna saved them whenever they were in great danger. Thus the Supreme Reality which lives in every heart and sustains all saves his devotees whoever they are and whatever their statuses be.]

লেচাড়ি
Lecadi

পুষ্টিগৰ্ভ নাম ভৈলা হৰি　　　প্ৰাকৃত বাৎসল্য অনুসৰি
মধ্যম বাৎসল্যে অদিতি নন্দন ভৈলা।
দৈৱকী-নন্দন পূৰ্ণকাম　　　উত্তম বাৎসল্য অনুপাম
সপ্ৰেম বাৎসল্যে যশোদাৰ গৃহে ৰৈলা ॥ ৫১৮

According to the elementary filial affection Hari assumed the name of Pustigarbha[99], in the intermediate filial affection he became the son of Aditi and in the best of the filial love, the son of Devaki and to show an example of perfection of filial affection and love Hari stayed in the house of Yasoda. (518)

সপ্ৰেম বৎসল ভগৱন্ত　　　যশোদাৰ হাতে বান্ধিলন্ত
ভকত বৎসল আপুনাৰ দেখাই গুণ।
হেনয় কৃপালু কৃষ্ণ দেৱ　　　তাহাক নকৰে যিটো সেৱ
সিটো মহাপাপী পৰম দুষ্ট দাৰুণ ॥ ৫১৯

Bhagavanta, showing His quality of love towards His devotee got Himself tied up at the hand of Yasoda and he was moved by love. He who does not bow down to such a kind hearted Krisnadeva is a great sinner and a very wicked person. (519)

99. Pustigarbha—Means the womb of the well-nourished, the womb of perfection. It means the Supreme Reality.

শ্ৰীদাম সুদাম আদি কৰি প্ৰাকৃত সখিত্ব আছা ধৰি
প্ৰাকৃত সখিত্বে কৃষ্ণক কান্ধে বহন্ত।
মধ্যম সখিত্বে ধনঞ্জয় পৰিহাস বাণী উচ্চাৰয়
অপৰাধ কৰি কৃষ্ণ পাৱে পৰিলন্ত ॥ ৫২০

Sridama, Sudama and others were cherishing the elementary friendship and in this elementary friendship Krisna was carried away on the shoulder. In the intermediate friendship Arjuna uttered the words of joke and later on he fell down at the feet of Krisna knowing his offence in this. (520)

শ্ৰীমন্ত উদ্ধৱ হৰিদাস তান কৃষ্ণপদে সদা আশ
কুজীৰ ঘৰত কৃষ্ণৰ নাম নলৈলা।
এতেকে উত্তম সখা কৰি ভজন ৰসক অনুসৰি
কৃষ্ণৰ পাদুকা শিৰত থাপিয়া লৈলা ॥ ৫২১

Uddhava, the glorious and servant of Hari who always had hopes in Krisna did not utter the name of Krisna in the house of Kuji[40] (Hump backed). But according

40. Kuji :—Means a woman with hump on her back. Here it refers to a story in the tenth canto of the Bhagavata Purana. The Bhagavata says that her house stood in the middle of Mathura and Kuji loved the adolescent Krisna romantically. Krisna knowing it paid a visit to her house while coming to Mathura along with Uddhava.

He gave a mark on her forehead with the sandal paste and she became alright and she looked like a beautiful woman.

to the best savour of friendship the sandal-pair of Krisna was placed over his head. (521)

যুধিষ্ঠিৰ সন্ত সাহত্যাত কৃষ্ণে প্ৰীত কৰি অবিৰত
ভীম বীৰ সমে কৃষ্ণত কৰা ভকতি।
ধনঞ্জয় ৰেভিচাৰি ৰসে কৃষ্ণক কৰিলা সদা বশে
সখিত্ব সাহত্যে যিহেতু কৰিল' ৰতি ॥ ৫২২

Yudhisthira, in the company of the saint making joy ceaselessly with Krisna and with the heroic Bhima, cherished devotion to Krisna. Dhananjaya with the corrupt savour made Krisna always subservient to him as he became devoted to him by means of friendship and togetherness. (522)

হাস্য ৰসে ৰৈলা সহদেৱ কৃষ্ণক কৰিলা সদা সেৱ
যাহাৰ বাক্যত কৃষ্ণক সদা পূজিলা।
নকুলো সৈমন্ত্ৰ জ্ঞান মত সদা ভৈলা কৃষ্ণ অনুগত
কৃষ্ণৰ পূজাত আপোনাকো পাসৰিলা ॥ ৫২৩

Sahadeva stayed in the spirit of laughter and always served Krisna and Krisna was ever worshipped by him at Yudhisthira's advice. Nakula also accepted his motto and became loyal to Krisna always and forgot his own self in the worship of Krisna. (523)

কুন্তি বৈলা প্ৰেম ৰস পাই সদা থাকা কৃষ্ণগুণ গাই
দ্ৰৌপদী সপ্ৰেম স্মৰণ ৰসে ৰহিলা।
যিহেতু স্মৰণমাত্ৰ হৰি শাকো ভুঞ্জিলা পেটভৰি
দুৰ্ব্বসা পলাইলা পাণ্ডৱকো নিস্তাৰিলা ॥ ৫২৪

Kunti remained engrossed in the charm of love for Krisna and always stayed singing the songs of Krisna's virtues and Draupadi stayed in the relish of Krisna remembering him always with love. As Hari was remembered the belly of Durvasa became filled up with food, as Krisna had eaten only a small particle of vegetable and Durvasa fled away and Pandavas were thus saved. (524)

ভীষ্ম বোলে যুধিষ্ঠিৰ শুনা কৃষ্ণৰ কৃপাক মনে গুণা
সাহচা ৰসত ভকতি কৰিলা মাত্ৰ।
মাতুল তনয় মনে মানি ৰথৰ সাৰথি কৰি আনি
কতো কৰা দূত কতো কৰা সভা পাত্ৰ ॥ ৫২৫

Bhisma advised Yudhisthira to think about the grace of Krisna in his mind and Yudhisthira became devoted to him only by the charm of togetherness and considering him to be the son of his maternal uncle and inviting him as a charioteer. some times he was appointed a messenger and some times he acted as the chief adviser of the court. (525)

মধুৰ মোহন শ্যাম তনু গোপীক দেখায়া পুনু পুনু
তাসম্বাৰ মন হৰিলা মাধুৰ্য্য ৰসে।
গোপীনাথ গোপীকান্ত আদি নাম লৈয়া গাৱে বেদবাদী
কামৰসে কৃষ্ণে গোপীক কৰিলা বশ ॥ ৫২৬

Showing time and again the beautiful and attractive deep-blue body to milk-maids, he stole away their minds by romantic love. The followers of the Vedas chant the name of Krisna calling him Gopinath, Gopikanta etc. and Krisna made the milk-maids subservient by means of romantic love. (526)

গোপীকাৰ ধৈৰ্য্য ভৈলা হানি যা'ৰ ৰূপে নিলা মন টানি
দুৰ্গাক পূজিলা কৃষ্ণক কামনা কৰি।
নন্দৰ তনয় মোৰ পতি হোৱাহোক কৃপা কৰা সতী
কোটি কোটি কামো তুলিকে যাহাৰ নহি ॥ ৫২৭

The milk-maids lost their patience; for, his beauty drew their mind to him. They worshiped the Goddess Durga desiring to have Krisna. They prayed "Oh Goddess, grace us so that the son of Nanda becomes our husband, because crores of Cupids (Kama) can not be equal to him. (527)

প্ৰাকৃত মাধুৰ্য্য নন্দ সুনু গোপী বুলিন্ত পুনু পুনু
যথায় মাধুৰ্য্যে ভৈলেক শুদ্ধ আশয়।
নহা পুত্ৰ তুমি যশোদাৰ সমস্তৰে আম্বা সাৱে সাৱে
হেন আম্বা কৃষ্ণ হয়ো ব্ৰজে তয় তয় ॥ ৫২৮

The milk-maids said time and again that the son of Nanda could not be achieved by the elementary wifely love, but with pure motive he might be obtained by intermediate wifely love. They said—"You are not the son of Yasoda, but really and truely You are soul of all and let such a Krisna be glorified in Vraja." (528)

পুনৰপি গোপী পাসৰিলো   উদ্ধৱ মহন্তে বোধ দিলা
সমস্তৰে আত্মা কৃষ্ণ জানা নিষ্ঠ কৰি ।
উত্তম মাধুৰ্য্যে মানিলন্ত   কুৰুক্ষেত্ৰে কৃষ্ণে কহিলন্ত
আত্মাৰূপে মঞি সমস্তকে আছো ধৰি ॥ ৫২৯

The milk-maids forgot this once again, and Uddhava gave them the idea that Krisna is certainly the soul of all. Then they recognised the best of the wifely love; and Krisna said in Kuruksetra that he supports everything as the soul. (529)

শ্ৰৱণৰ মহিমা

Merits of Hearing

ছবি

Cabi

কৃষ্ণৰ কথাক শুনে   যিটো মহাজন সবে
তাহাৰ হৃদয়ে থাকি হৰি ।

দুৰ্ব্বাসনা নাশ কৰি সন্তৰ বান্ধৱ হৰি
আপুনাৰ লন্ত দাস কৰি ॥ ৫৩০

Hari, the friend of the saintly people, resides in the hearts of those good men who listen to Krisna's story. He destroys their evil desires and accepts them as His own servants. (530)

জ্ঞানৰ প্ৰয়াস তেজি কায় বাক্য মনে যাৰা
কথাত কৰয় সৎকাৰ ।
ত্ৰৈলোক্য অজিত তুমি যদ্যপি তোমাৰা কৃষ্ণ
তাৰা সবে জিনে সাৰে সাৰ ॥ ৫৩১

Those who give up their vanity of knowledge and show respect to Your talk by body, speech and mind actually conquer You although You are unconquerable in the three worlds. (531)

মহন্তৰ আত্মা হৰি তান কথামৃত যিটো
কৰ্ণদোণে পাতি কৰে পান ।
বিষয় দূষিত চিত্ত পবিত্ৰ কৰিয়া তাৰ
পাছে বৈকুণ্ঠত লভে স্থান ॥ ৫৩২

Hari is the soul of saints. One who hears the nectar-like talk about Him by the hole of his ear, gets place in heaven after purifying his heart, long polluted by Visaya. (532)

ইটো ক্ষুধা তৃষ্ণা মোৰ   নবাধয় শুকদেৱ
যদ্যপি তেজিলো জলপান।
তযু মুখ পদ্ম হন্তে   হৰি কথামৃত পিয়ু
কথা বিনা মোৰ যাই প্ৰাণ ॥ ৫৩৩

"Oh Sukadeva, although I give up the drinking of water my hunger and thirst can not afflict me. I drink the nectar of talk from the lips of your lotus-face and life appears to be dead as it were without the talk of Hari. (533)

মহাপাপে যুক্ত হয়া   নামৰ শ্ৰৱণ কৰি
সমস্ত পাপক কৰে ক্ষয়
সিয়ো বৈকুণ্ঠক পাৱে   হৰিক যি জনে গাৱে
তাৰ মোক্ষ আশ্চৰ্য্য নহয় ॥ ৫৩৪

Although a man is overwhelmed with great sins, yet by listening to the Names he rids himself of all of them. He who chants Hari obtains heaven and for him moksa (Release) is not a matter of surprise. (534)

কল্প কোটি শতেকৰ   পাপ ক্ষয় হোৱে যাৰ
সিটো জনে শুনে কৃষ্ণ কথা।
নৰেন্দ্ৰ আশ্চৰ্য্য মুই   পাতকী সুজনে কথা
কেমনে জন্মক কৰে বৃথা ॥ ৫৩৫

One, hearing the talk of Krisna gets his sins of hundred crores of Kalpa destroyed.

Oh king, no wonder that the sinner does not hear the talk of Krisna and leads his life only in vain. (535)

যিটো মনুষ্যৰ কৰ্ণে   কৃষ্ণ কথা শুনয়
তাৰ কৰ্ণ বৃথা গৰ্ত্ত প্ৰায়।
যাহাৰ জিহ্বায়ে নাম   নগাৱন্ত তাৰ জিহ্বা
ভেকীৰ সদৃশ সমুদায়॥ ৫৩৬

If a man does not hear the talk about Krisna with his ear, then that ear is a useless hole; if he does not chant the Name with his tongue, then that tongue is just like the tongue of a frog. (536)

ভগৱন্ত দেৱতাৰ   শুনয় গুণ যিটো
সিটো নৰ বধীৰ পৰম।
পৰম অজ্ঞানী সিটো   সৰ্ব্বধৰ্ম্ম বিবৰ্জ্জিত
আন পাপী নাহি তাৰ সম॥ ৫৩৭

One who does not hear the glory of Bhagavanta, the God, is deaf in the extreme and he is most ignorant and devoid of all religious merits and there is no other sinner equal to him. (537)

কীর্তন

Chanting

লেচাড়ি

Lecadi

এহি মাত্র অবিনাশী ফল পুৰুষ হোৱয় নিৰ্ম্মল
তপস্যা দানৰ সুবুদ্ধি বেদ পাঠৰ।
জনমৰো কল কৰি চয় এহিমাত্র সদা নিৰুপায়
কৃষ্ণৰ কীৰ্ত্তন জগজন মনোহৰ ॥ ৫৩৮

It is the only indestructible fruit of penance, charity and the recitation of the Vedas with a good motive and it makes men pure. Chanting the name of Krisna is good for people of the Universe and it destroys all the accumulated sins of previous births. (538)

তাকে শিখা বাক্য শাস্ত্ৰ কৰে যিটো বাক্য অসন্তুক গাৱে
অধোক্ষজ দেৱ নকহে যিটো বাক্যত।
সেহি সুমঙ্গল সত্য হয় সেহি পুণ্যতম বাক্য চয়
কৃষ্ণৰ কীৰ্ত্তন কৰয় যিটো বাক্যত ॥ ৫৩৯

Sikha speech (bare speech) is that in which there is the singing of the unreal and which does not say about the indestructible. The speech in which there is the chanting of Krisna is true and blissful and this is the purest speech. (539)

সেহি ৰম্য সেহি ৰুচিকৰ   সেহি নৱ নৱ সদা হৱে
সেহিসে মনৰ পৰম আনন্দ দেই।
শোক সাগৰক মনুষ্যৰ   সেহিসে শোষন্ত নিৰন্তৰ
উত্তম শ্লোকৰ কীৰ্ত্তন যাক কহই ॥ ৫৪০

That (chanting) is charming and relishing and that becomes ever new and that produces perfect delight of the mind. It is called the chanting of the best of verses and it always dries up the ocean of grief in men. (540)

দান তপ যোগ আদি যত   আছে পুণ্য আছে সংসাৰত
সমস্তৰে ফল যাহাৰ নাম কীৰ্ত্তনে।
হেনয় পৰমানন্দ দেৱ   তাৰ নামে স্মৰা কৰা সেৱ
নৰসৱ তোৰা কৰা কায় বাক্য মনে ॥ ৫৪১

The chanting of the name of Hari confers all the results of all charity, penance, Yoga etc., such is God, the perfect bliss. Oh men, bow down to Him and adore Him by body, speech and mind. (541)

কৃষ্ণৰ কীৰ্ত্তন চাৰিবিধ   নামৰ কীৰ্ত্তন স্তুতি পাঠ
কথাৰ ব্যাখ্যান কৃষ্ণৰ মঙ্গল গীত।
বিশ্বাস ভেদত পুৰুষৰ   চাৰি বিধ হৱে শ্রেষ্ঠতৰ
কোনস্তু ভকতি ভাৱৰ নসাৰে কিছু ॥ ৫৪২

There are four kinds of the chanting of Krisna such as chanting of the Name,

recitation of the hymns, exposition of talk and the songs of Krisna's bliss. According to the difference of faith of men one of these four kinds becomes of greater importance than the others. But what kind of devotion does not yield good to the self? (542)

নামৰ কীৰ্ত্তন

Chanting of Name.

লেচাড়ি

Lecadi

অগ্নি পুৰাণত কৃষ্ণনাম কীৰ্ত্তনৰ ফল এহি মান
পৃথিবী তলত যতেক তীৰ্থ আছয়।
কৃষ্ণ নাম কীৰ্ত্তনৰ তুল সমস্ত তীৰ্থবো নাহি জল
এতেকেসে নাম শ্ৰেষ্ঠতম অতিশয় ॥ ৫৪৩

In the Agni Purana the result of Chanting the name of Krisna has been stated to be that all the pilgrimages of the world are not comparable to the chanting of the name of Krisna and that all the holy-waters are not equal to the chanting of the Name of Krisna and hence the Name is the best of all. (543)

স্তুতিৰ কীৰ্ত্তন

Chanting of Eulogy.

ভগৱন্ত স্তুতি কীৰ্ত্তনৰ আন ধৰ্ম্ম নোহে সমসৰ
সমস্ত ধৰ্ম্মতে ইটো ধৰ্ম্ম শ্ৰেষ্ঠতৰ।
পুণ্ডৰিকাক্ষক যিটো জনে ভকতি পূৰ্ব্বকে স্তুতি কৰে
সিটো মহাজনে জগতৰে পাপ হৰে ॥ ৫৪৪

The Chanting of the eulogy of Bhagavanta is not equal to any other religion. It is the best of all religions. The great personages eulogise Pundarikaksha (Name of God) with devotion as it removes the sins of all. (544)

কথাৰ কীৰ্ত্তন

Chanting of the Talk

একান্ত শৰণে যিটো জনে কথাক শুনয় সৰ্ব্বক্ষণে
কিবা প্ৰহৰেক ক্ষণ মাত্ৰ কথা কয়।
যিটো শুনে মহাশ্ৰদ্ধাভাৱে মনত পৰম তোষ পাৱে
আবা দুইজনে আপোনাকো নিস্তাৰয় ॥ ৫৪৫

One who listens to the talk of Krisna always by absolute self-surrender or talks about Him only for a few hours, and one who listens to it with great faith and gets perfect

happiness in his mind, these two save both themselves and others. (545)

গীতৰ কীৰ্ত্তন

Chanting of the Song.

লৌকিক গীতক যিটো নৰে উচ্চাৰিয়া তালমান পূৰে
জনাৰ্দ্দন দেৱ তাহাৰ তোষ হোৱন্ত।
আপুনাৰ নিজ পদ দেন্ত তাঙ্ক নমো মজি অপৰ্য্যান্ত
যাহাৰ গীতৰ অনন্তো অন্ত নপান্ত।। ৫৪৬

If one sings the ordinary songs with due care Janardana (Name of God) becomes satisfied with him. He gives him his own Feet. I bow down to Him for ever. Even Ananta does not get the end of His songs. (546)

স্মৰণ

Remembrance

ছবি

Cabi

সাংখ্য যোগ স্বধৰ্ম্মৰ এহিলাভ নিৰন্তৰ
নাৰায়ণ স্মৰণ সন্তত।
অনযবো এহি কল অন্তে নাৰায়ণ স্মৰি
কোনে তাৰ কৰিবে যহত।। ৫৪৭

To remember always Narayana is the gain for ever practising Samkhya, Yoga and Svadharma. To remember Narayana at the end of life, is also the result of life. Who will tell us how great that name is. (547)

কৃষ্ণ পাদ পদ্মে যিটো   একবাৰ মন দিলে
স্বপ্নও নেদেখে সিটো নবে।
যম যমদূত চয়   মনতো নকৰে ভয়
যিটো কৃষ্ণ পাদ পদ্ম স্মৰে ॥ ৫৪৮

One who engages his mind once at the Lotus-feet of Krisna does not see even a dream. One who remembers the Lotus-feet of Krisna does not cherish any fear in his mind for Yama (king of death) and Yamaduta (Messenger of the king of death). (548)

নাম লীলা ৰূপ ভেদ   ভকতে স্মৰণ কৰে
স্মৰণ হোৱয় তিনি বিধ।
ত্ৰিবিধ স্মৰণ কৰি   জীৱে সংসাৰক তৰি
স্বৰূপ লভিয়া হয় সিদ্ধ ॥ ৫৪৯

A devotee remembers the differences of the Name, form and activity and these three kinds are remembered and by remembering these three things the self crosses over the Samsara and becomes the self-realised one by attaining his true nature. (549)

নারদে বোলন্ত নাম গাওঁ সদা অনুপাম
কৃষ্ণলীলা স্মৰি কদাচিত ।
পৰ্য্যটোঁ আনন্দ কৰি মনে স্পৃহা পৰিহৰি
কৃষ্ণৰ চৰণে দিয়া চিত ॥ ৫৫০

Narada says—"I ever sing the matchless Name, occasionally remembering the sports of Krisna. Giving up all desires from the mind I roam about singing in joy and keeping my heart fixed at the feet of Krisna (550)

কৃষ্ণৰ নামক ধৰি কৃষ্ণ লীলা সদা স্মৰি
বায়ুৰ সদৃশ ফুৰোঁ আমি ।
কৃষ্ণ নামে মোৰ প্ৰাণ গৌতম জানিবা নিষ্ঠে
কৃষ্ণ দেৱ মোৰ অন্তৰ্য্যামি ॥ ৫৫১

I travel like the wind sticking to the name of Krisna and ever remembering the sportive play of Krisna. Oh Gautama, know it for certain that I live by the name of Krisna and God Krisna is my inner controller. (551)

ৰূপ স্মৰণ

Remembrance of the Form

জন্মত একবাৰ যাহাৰ প্ৰতিমা স্মৰি
ভাগৱতী গতি পাৱে নৰে ।

ই পুস্থ আশ্চর্য্য নুই   অঘাসুৰে মুক্তি পাইলে
পূৰ্ণ কৃষ্ণ যাহাৰ উদৰে ॥ ৫৫২

Remembering His picture within the heart a man can obtain the goal of the Bhagavata. It is no wonder that the demon Aghasura[41] got salvation, because Krisna, the Perfect was within his belly. (552)

মৃত্যুকালে ক্ষণমাত্ৰ   যাত মন দিয়া তাঁৰে
পবিত্ৰ হোৱয় আতিশয় ।
কৰ্ম্মবন্ধ পৰিহৰি   নিজ স্বৰূপক ধৰি
পৰম্পদ লভিয়া ৰহয় ॥ ৫৫৩

The self becomes very greatly purified by fixing his attention for a moment on Krisna at the time of his death. Giving up the tie of Karma (action) and obtaining the true form of his own he remains obtaining perfection. (553)

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41. Aghasura :—Name of a demon, the younger brother of She-demon, Putana. It refers to the story of the Tenth Canto of the Bhagavata Purana. Aghasura tried to kill Krisna taking the form of a big snake in order to take revenge for the killing of his sister Putana and brother Baka by Krisna. But Krisna entered into the belly of the snake with his cowherd boys and the cattle and killed the demon Aghasura.

যিটো নৰে নাৰায়ণ স্মৰে মনে অনুক্ষণ
তাৰ দান তীৰ্থ কোন কাৰ্য্য।
তপো তাক নলাগয় জ্ঞানে কোন কাৰ্য্য হয়
হৰি স্মৰি যাতো তৈলা আৰ্য্য ॥ ৫৫৪

One who remembers Narayana every moment has no use of performing charity and pilgrimage. As he becomes purified by remembering Hari, he does not require penance and knowledge which can bring him hardly any benefit. (৲54)

গঙ্গা স্নান সহস্ৰত যিটো পাপ হৰে হত
কোটিবাৰ পুষ্কৰ থানত ।
একান্ত বিশ্বাস কৰি যিটো নৰে বোলে হৰি
সিটো সবে পাপ হৰে হত ॥ ৫৫৫

The sin that is capable of being mitigated by thousand baths in the Ganga and crores of baths in the Puskara is removed by the man who with single mind and faith utters 'Hari'. (555)

কলিযুগে সত্যযুগ তাহাৰ হোৱয় জানা
গোবিন্দ যাহাৰ হৃদয়ত ।
সত্যযুগে কলিযুগ যাৰ মনে হৰি নাই
তাক জানি স্মৰিও সতত ॥ ৫৫৬

Know that the age of Kali (darkness) is turned into the age of Satya (truth) for the man

who remembers in his heart that there is Hari. The age of Satya is said to be like the age of Kali to those in whose heart there is no Hari. Knowing this remember Hari always. (556)

পূৰ্ব্বে ব্যাসে শাস্ত্ৰ চায়া বাৰম্বাৰ বিচাৰিয়া
এহিমানে কৰিলা নিশ্চয়।
তেজি বিষয়ৰ ভোগ নাৰায়ণ ধ্যান যোগ
যাক স্মৰি ভকতি উদয় ॥ ৫৫৭

In the days of yore, Vyasadeva consulting the scriptures and researching again and again ascertained that by giving up the enjoyment of Visaya and meditating on Narayana one can obtain devotion. (557)

স্মৰেক বিষ্ণুক সদা নকৰেক বিস্মৰণ
কদাচিতো বিচক্ষণ নৰে।
যত বিধি স্মৰণৰ কিঙ্কৰ হৱয় সদা
নস্মৰিলে পাপ অনুসাৰে ॥ ৫৫৮

A clever man seldom forgets to remember Visnu but ever remembers Him. All the rules of remembrance become relaxable if the Name is always remembered, but non-rememberance begets sin. (558)

বেদ যজ্ঞ তপ তীৰ্থ দানব্ৰত সদাচাৰে
পূৰবে পাৱয় যত ফল।

হৰিৰ স্মৰণ মাত্ৰে সবে হোৱে উপগত
বিস্মৰণে পাপে পাৱে বল ॥ ৫৫৯

All the results that a man obtains from performing sacrifice, penance, recitation of the Veda, pilgrimage, vow, charity and good conduct assemble together as soon as Hari is remembered but by the forgetfulness of it sin gathers its strength. (559)

দুষ্ট চিত্ত সবো যদি হৰি বুলি উচ্চাৰয়
তাৰ পাপ হৰি সংহৰন্ত।
অনিচ্ছা পূৰ্ব্বকে যেন অগ্নিৰ পৰশে হস্ত
পুৰুষৰ সহজে দহন্ত ॥ ৫৬০

Even if a wicked-minded man utters Hari, Hari destroys his sins, just as the hand of man gets itself burnt all the same when it touches fire even unwillingly. (560)

শ্ৰদ্ধা ভাৱে একবাৰ গোবিন্দক যিটো স্মৰে
সৰ্ব্ব পাপে মুকুত হোৱয়।
দুহিকে আশ্চৰ্য্য ইটো গোবিন্দক ভজি নৰে
তাহান স্বৰূপ হুয়া ৰয় ॥ ৫৬১

One who remembers Govinda once only with faith is freed from all sins. It is no wonder that man becoming devoted to Govinda gets identified with His Form. (561)

পদ সেবন

Bowing down to the Feet

কৃষ্ণ পাদ সেবা সুখ হরে সংসারের দুখ
একবিধ ফলরূপে ধোরে ।
অপর সাধন রূপ ভাবিবেক ভবকূপ
এই দুই বিধ শাস্ত্রে কহে ॥ ৫৬২

One kind of result of the service at the feet of Krisna is that it removes the distress of Samsara and the other kind is that it acts as a means of rescue from the well of Bhava. The scriptures speak of these two kinds of service. (562)

লক্ষ্মী যার পদ দুই আপোন উরুতে থুই
ফলরূপে করয়ে লালন ।
যেন পদ হৃদয়েতে ভক্ত সবে অবিরত
প্রেমভাবে করয়ে চিন্তন ॥ ৫৬৩

Laksmi placing His two feet on her own lap rears them as fruit. Such feet of the Lcrd all the devotees meditate on within their hearts ceaselessly and with love. (563)

শৌনকাদি কাছে হরি সৈন্য আর বেশ করি
পাছে সৈন্য পারিষদগণ ।
শিরেতে পাদুকা থৈয়া দণ্ড ছত্র পত্র লৈয়া
কৃষ্ণের চরণে দিয়া মন ॥ ৫৬৪

Hari entreatingly came near Sounaka and others and then his attendants followed. Placing the sandal of the feet (Paduka) and holding stick, umbrella and pot and engaging the mind to the feet of Krisna, they worshipped Him. (564)

কৃষ্ণ পাদ পৰশন জন্মে জন্মে মোৰ ধন

হোক সৰ্ব্বে আশীৰ্ব্বাদ কৰা ।

কৰ্ম্ম পাশে বদ্ধ হৈলো সংসাৰত ডুব গৈলোঁ

নিস্তৰোহো হেন কৃপা কৰা ॥ ৫৬৫

Sounaka requests all to give him blessings so that the touch of the feet of Krisna be his wealth in every birth. He said "I am caught up in the trap of Karma (action) and drowned in the ocean of Samsara. Grace me on so that I may get free from it." (565)

কৃষ্ণ পদ ৰেণু দুই স্বৰ্গকো নমানে যাই

চক্রবর্ত্তী ৰজাৰো বিনাশ ।

ব্ৰহ্মপদ ৰসাতল অণিমাদি সিদ্ধিচয়

মোক্ষকো নকৰে ভক্তে আশ ॥ ৫৬৬

The dust of the two feet of Krisna far exceeds the attainment of heaven, and the king of all the kings is also subject to death. The seat of Brahma is looked upon by the devotee to be a hell in comparison. They consider the attainments through Yoga as insignificant and the devotee does not hope even for salvation. (566)

যার পদ সেবা রুচি সংসারী জীবের সত্তে
বুদ্ধির মলক নাশ করে।
যেন পদাঙ্গুষ্ঠ হন্তে বহির্ভূত হয়া গঙ্গা
শ্রদ্ধা মাত্রে সবে পাপ হরে ॥ ৫৬৭

The Sweet taste of the service at the feet of Hari removes the dirt of the intellect at once and the Ganges coming out of His toes as it were removes all sins by means of the faith alone. (567)

সাধন

Conduct (Sadhana)

আমার মন্দির মাজে কভো লেপা ধুলা মাজে
সেচন করয় কদাচিত।
আপুনাক মানে দাস মোর পদে করি আশ
কপট তেজিয়া সাধে হিত ॥ ৫৬৮

One who cleans my temple or some times touches up the floor by smearing purifying mud on it or washes it pure with his mind divested of evil motives, and treats himself as my servant, and cherishes hopes at my feet, earns good merit. (568)

কেশবর গৃহত নিত্যে জনে মার্জিবয়
নিষ্ঠা জন মহাভাগ্যবন্ত।

ৰজো গুণে তমো গুণে যাহাক ছেড়য় সদা
বিষ্ণু ধৰ্ম্মোত্তৰে আক কয় ॥ ৫৬৯

One who lives by washing the temple of Kesava is really a very fortunate person and he is rid of Rajas and Tamas[42]. This is what the "Visnu Dharmottar"[43] says. (569)

কৌস্তুভাদি ৰত্নচয় তাবত গৰ্জ্জিয়া ৰয়
মহিমাৰ বুলিয়া কয় ।
কৃষ্ণৰ বক্ষত ৰক্ষা তুলসী যাৱন্ত যাৱে
তুলসীক দেখি মৌন হয় ॥ ৫৭০

Kaustuba[44] and other gems remain roaring and boast themselves as great so long

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42. Raja :—Means the elements of action. It refers to the Prakriti of the Samkhya. It is one of the three constituent elements of Prakriti.
Tama :—The element of inertia, It refers also to Prakriti and its element.

43. Visnu Dharmottar :—Name of a Sambita. Here the questioner is Janmejaya Suta and the speakers are the sages, Saunaka and others.

44. Kaustubha :—A celebrated and precious jewel. It is believed to be suspended on the breast of Krisna or Visnu. It was obtained with other thirteen precious things at the Churning of the Ocean.

as they do not see the Tulsi[45] leaf ; but on seeing the Tulsi who is favourite of Krisna (who is also said to be His wife) they remain silent. (570)

মালতি মুকুতা পুষ্প কমলকো তেজি হবি
শুষ্ক তুলসীক লন্ত তুলি।
আনন্দে শিবত ধন্ত বাসী বুলি নতেজন্ত
তুলসী যে মোব প্রিয় বুলি ॥ ৫৭১

Hari leaves aside the flowers Malati, Mukuta and the lotus, and picks up the dried up Tulsi leaf. Tulsi is placed on the head with delight and is not thrown off as unfresh because Tulsi leaf is favourite to Him. (571)

বর্জ্জিবাক যোগ্যতব বাসী পুষ্প সমস্তয়
ত্যাগ যোগ্য পর্য্যুষিত জল।
পর্য্যুষিত তুলসীক পর্য্যুষিত গঙ্গাজল
নেতেজয় মহন্ত সকল ॥ ৫৭২

All unfresh flowers are fit to be left out and the stale water is also fit to be rejected, but the saints do not reject even the non-fresh leaf of Tulsi plant and stale water of the Ganges. (572)

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45. Tulsi :—Name of a small, holy plant. Its leaves are invaribly used in all kinds of worship of gods and goddesses.

ছয়মাস উপবাস দিয়া যিতৌ ফল পাবে
সত্যাদি যুগত সাধু চয় ।
কলিযুগে অন্নমাত্র বিষ্ণু নৈবেদ্যক ভুঞ্জি
সাধু সবে সি ফল পাবয় ॥ ৫৭৩

Whatever results were achieved by fasting for six months by the sages in the age of Satya may be obtained by eating Naibedya (offering of uncooked gram, rice etc.) of Visnu in the age of Kali. (573)

বিষ্ণুৰ নৈবেদ্যচয় সুৰসিদ্ধে সাদৰয়
সমস্তকে পবিত্র কৰয় ।
অন্যদেৱ অৱশেষ যদি ভুঞ্জ প্ৰমাদত
চান্দ্ৰায়ন কৰিবে লাগয় ॥ ৫৭৪

The food offerings to Visnu are welcome to all the Siddhas[46] and Suras[47] (gods) as they purify everything. If however, the remains of other gods are partaken of, even by mistake, then chandrayana form of Prayascitta (atonement) is to be performed. (574)

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46. Siddha :—A god or deity as opposed to a demon and is believed to live in heaven.

47. Sura :—Accomplished. One who has attained the highest object.

অর্চ্চন
Worship

লেচাড়ি
Lecadi

আর্চ্চন দুইবিধ গোবিন্দের সাধয় হয়য় একত্তর
ফলরূপ এক সমস্ত শাস্ত্রে কহয় ।
বৈকুণ্ঠেত লক্ষ্মী নিজবনে গোবিন্দক পূজা অনুক্ষণে
ফলরূপা এক সমস্ত শাস্ত্রে কহয় ॥ ৫৭৫

All scriptures say that there are two kinds of worship for Govinda. The results of both are the same. In heaven Lakshmi in her own garden worship Govinda every moment and all the scriptures say that result is the same. (575)

দাসী সঙ্গে পদ্মবনে যাই কৃষ্ণক পূজন্ত লক্ষ্মী আই
সরোবরে বসি তুলসীর মালা দিয়া ।
সুনির্মল মুখ আপুনার কৃষ্ণে চুম্বিলন্ত বারম্বার
এরেকে সুন্দর মানিলন্ত নিহালিয়া ॥ ৫৭৬

The mother Laksmi coming to her garden of Lotuses with her maid-servants worships Krisna, sitting by the Lake and giving Him the garland of Tulsi plant, and Krisna kisses her again and again. (576)

বৃন্দাবনে ব্রহ্মা দেখিলন্ত   মহা পুণ্যবন্তে অর্পিলন্ত
তুলসীর মালা কৃষ্ণর সর্ব্ব গাত্রত ।
চরণ-মস্তক আছে বেড়ি   ভ্রমরে চুম্বিয়া করে খেড়ি
নবীন তুলসী রসর আতি ভরত ॥ ৫৭৭

Brahma saw in Vrindavana that the most virtuous people offered garlands of Tulsi plant all over the body of Krisna. It covered him up from head to foot and the black-bees hovered over them sucking the juice coming out of the fresh Tulsi leaves. (577)

ভক্তে দেন্ত বনমালাচয়   কৃষ্ণর সর্ব্বাঙ্গ প্রকাশয়
লক্ষ্মী বক্ষস্থলে থাকি করা অসন্তোষ ।
তথাপি ভক্তর বঢ়াই মান বাসী মালা পিন্ধা যিটো কৃষ্ণে
হেন কৃষ্ণ নামে হরোক আমার দোষ ॥ ৫৭৮

The devotee offers the garlands of wild flowers and all the limbs of the body of Krisna become flushed with them at which Laksmi expresses dis-satisfaction, herself staying in His chest. Yet Krisna wears the unfresh garland in order to increase the honour of His devotee. May such a Krisna destroy our sins at the utterance of His name. (578)

অসার সংসার একবার   যাত বিনে সার নাহি আর
হরির অর্চ্চন সমস্ত শাস্ত্রে কয় ।

যিটো হৰি সমস্তৰে নাথ   তাহান চৰণে থাপি মাথ
সংসাৰ তৰিয়া মুকুতি সিটো পাৱয় ॥ ৫৭৯

All the scriptures say that the world is unreal and there is no other reality save Hari and His worship; Hari is the Lord of all and by keeping one's head at the Feet, one may get salvation after crossing the Samsara. (579)

সাধন পূজা

Worship of Achievements (Sadhana)

উদ্ধৱৰ আগে ভগৱন্ত   সাধন পূজাক কহিছন্ত
কর্ম্মযোগে মোক পূজি বেদন্ত মন্ত্ৰতে ।
ইহলোক পাৱে ভোগচয়   পৰলোকে মুক্তি সুখ হয়
নিষ্কাম ভকতে ভকতি পাৱে সততে ॥ ৫৮০

God Bhagavanta says to Uddhava about the worship of Sadhana. "The hymns of the Veda worship Me by Karma-Yoga. By Karma-Yoga one gets all kinds of enjoyment in this life and the happiness of salvation in the life to come. But the detached devotee enjoys devotion all the while. (580)

যেন তৰুমূলে দিলে জল   কান্ধ শাখা তুষ্টে পাৱে বল
প্ৰাণৰ ভোজনে ইন্দ্ৰিয়ৰ হৰে ভোক ।
সেহি মতে অচ্যুতৰ পূজা   কৰিলে সমস্ত তুষ্ট হোৱে
কোনো দেৱে তাত নকৰয় মনে শোক ॥ ৫৮১

Just as watering in the roots of a plant give nourishment to its trunk, branch etc. and the human senses get satisfaction by the filling up of the stomach, so also the worship of Acyuta satisfies all other gods and no god gets annoyed. (581)

দেৱৰো দেৱতা ভগৱন্ত   যাৰ নাহিকয় আদি অন্ত
শঙ্খ চক্র গদা ধৰি আছা চাৰি হাতে।
তাহাঙ্ক পুজিলে দেৱগণ   ভোগক লভন্ত অনুক্ষণ
আপুনাৰো পূজা পূজকে পাৱয় তাতে ॥ ৫৮২

Bhagavanta is God of all gods and He has neither beginning nor end, yet He lives holding conch, wheel, mace and lotus in His four hands. If He is worshipped by the gods enjoyments are received by them for all the time and the worshipper also always gets his own worship. (582)

পত্র পুষ্প ফলজল চয়   যিটো ভক্তিভাৱে সমৰ্পয়
পৰম সাদৰে তাকে লওঁ হাতপাতি।
তুষ্টমনে ভ:ক, সখি নিষ্ঠ ভক্তিৰসে ভৈলোঁ যাত্তো মিষ্ট
যিহেতু যতনে পূজিলেক মোক মাতি ॥ ৫৮৩

"Oh friend, I accept with folded hands, the leaves, flowers, fruits, water etc. offered by devotees with great devotion. Oh friend, I save them gladly and I am delighted by the relish of devotion as they worship Me after calling Me with earnestness." (583)

পূতনা বাক্ষসী মাবো বুলি কৃষ্ণমুখে দিলা স্তন তুলি
তথাপিতো তাই পাইলেক সন্তব গতি।
যেনয় কৃষ্ণক প্রেমভাবে কোন বস্তু দিলা ভক্ত সবে
আশ্চর্য্য নোহয় কৃষ্ণত লভিবে বতি॥ ৫৮৪

Putana, the she-demon put her breast in the mouth of Krisna with a view to killing him yet she got the end of a saint. It is no wonder that one will attain love for Krisna offering any thing with devotion and love for Him. (584)

নবকত পবি আছোঁ পাপ যমদূতে দেই নানা তাপ
তাব দুখ দেখি যমে বুলিবন্ত বাণী।
ক্লেশনাশকাবী কেশবক কেনে নপূজিলি বিপ্র তুমি
আপুনাব স্বার্থ আপুনি কবিলি হানি॥ ৫৮৫

I, the sinner, am rolling in hell and the messenger of Yama is going to inflict on me many tortures and seeing my tortures the messenger will say, Oh Brahmin, why did you not worship Kesava, the destroyer of sufferings? By not doing so, you had frustrated your own interest." (585)

গন্ধ পুষ্প ধূপ দীপচয় যদি কোনো ভানে নপাবয়
কেবলে উদকে হবিকে দিয়োঁ পূজয়।
তথাপিতো দেখ নিজ লোক তাক দেখি কেনে লজ্জা শোক
সকল পুবাণে পাপীক যমে বোলয়॥ ৫৮৬

In the Garuda Purana Yama says to the sinner that if in any place Hari is worshipped even by water alone for want of incense, flower, light, etc. yet Hari gives him his own region. So, leaving Him why do you get troubles. (586)

ধেনুৰ কোটিক কৰি দান   যিটো ফল পাৱে বিদ্যমান
সুবৰ্ণ কোটিৰ দানে যিটো পাৱে ফল।
তাতো কোটি গুণ ফল পাৱে   কেশৱক পূজি এক দিনে
দেখা সাধু সব কৃষ্ণৰ পূজাৰ বল ॥ ৫৮৭

Oh saints, behold the power of worshipping Krisna. If one worships Kesava only for one day, then he will get the results, which are a crore of times more than the results of making a gift of a crore of cows and a crore of coins of gold. (587)

একপক্ষ পূজে যিটো জন   নিষ্কামে কৃষ্ণত দিয়া মন
সিটো ভাগ্যৱন্ত কুলক কৰে নিস্তাৰ।
আপুনি হোৱয় সিটো হৰি   কৃষ্ণৰ পূজাক অনুসৰি
সন্দেহ নাহিকে জানা আক সাৰে সাৰ ॥ ৫৮৮

One who worships Krisna for a fortnight in a detached manner keeping his mind in Krisna is a fortunate one and saves his line. He himself becomes Hari by dint of worship of Krisna. Know it for certain and without any doubt. (588)

কলিত কৃষ্ণক পরীক্ষিত   সুপূজিবে নরে মানি হিত
পাষণ্ডর বাক্যে বুদ্ধি করিবেক হত ।
ত্রৈলোক্যের নাথ ব্রহ্মা শিব আদি অসংখ্যাত শুদ্ধজীব
যার পাদপদ্মে নমিয়া থাকে সতত ॥ ৫৮৯

Oh Pariksita in the Age of Kali (Dark—Age) if a man does not worship Krisna considering it to be good, then his intellect will be blurred by the talk of the wicked. The lords of the three worlds namely Bramha, Siva and many other pure selves live bowing down ever to the Lotus-feet of Hari. (589,

অনিবেদ্য বস্তু ভুঞ্জে যিটো   প্রায়শ্চিত্ত যোগ্য হবে সিটো
অনিবেদ্য বস্তু যিটো অপবিত্র হয় ।
এহেতে বিষ্ণুত নিবেদিয়া   সদায়ে ভুঞ্জোক ভক্ত সবে
ইহার নির্ণয় ব্রহ্মাণ্ড পুরাণে কয় ॥ ৫৯০

The "Brahmanda Purana" says that the devotee is to eat always after offering the eatables to Visnu first, because the things not offered to Him are not treated as pure and if any body eats things not first offered to Visnu, he is liable to atonement. (590)

বিষ্ণুক নেদিয়া অনাচার   আপুনি ভুঞ্জিয়া নষ্ট হয়
যিটো বিষ্ণুর পরমাত্মা ভগবৎ ।
তার পিতৃগণ নরকত   পরম পাতক হয়া হত
নরক ভুঞ্জয় সততে বহু বৎসর ॥ ৫৯১

One becomes spoiled by eating the things without first offering them to Visnu, the suprem: soul of the Universe. The forefathers of that man fall into hell as sinners and they are to suffer in hell for many years. (591)

মৎস্য মাংস আদি বস্তুগৰ   বিষ্ণুক নেদিয়া ভুঞ্জি যয়
দিটৌ মহাজনে শাস্ত্ৰৰ সন্মত জানি ।
অন্নসবো হোৱে বিষ্ঠা প্ৰায়   সুগন্ধিত জল মূত্ৰ প্ৰায়
বিষ্ণুক নেদিলে যিবেতু হবয় হানি ॥ ৫৯২

He, the proud one, who knowing the view of the scriptures lives eating fish and flesh without offering to Visnu, has his meals made equal to stool and scented water equal to urine. And anything not first offered to Krisna will be a true loss. (592)

বন্দন

Adoration

ছবি

Cabi

মোৰ পৰে থাপি শিৰ   দুই হাতে দুইপদ
ধৰি লবে কৃষ্ণৰ চৰণ ।
এমন হলোক ৰেব   ধুলি উচ্চাবিবে পবি
প্ৰাণৰ এবিনি লক্ষণ । ৫৯৩

Oh friend, the method of adoring Me is this. A man should place his head at my feet and by touching my two feet with his two hands, should utter, "Oh God, be p'eased with me." (593)

বাহুপদ জানুশিৰ বক্ষস্থল চক্ষুমন
আত্মবাক কৰিয়া সাধন।
প্ৰণামে হৰিক যিটো পঞ্চাঙ্গ প্ৰণাম বুলি।
শাস্ত্ৰে তাক কৰে নিৰূপণ ॥ ৫৯৪

The scripture calls it a five limbed prostration if one adores Hari by meditating on Him and controlling the arms, feet, knees, head, chest and eyes. (594)

অক্ৰূৰে বোলন্ত মোৰ অকুশল নষ্ট হৈল
জন্মবো আজিসে হৈবে ফল।
যিহেতু কৃষ্ণক মঞি দণ্ডবতে প্ৰণামিবো
যোগীধ্যান চৰণ কমল ॥ ৫৯৫

Akrura says that his evils will be destroyed and his life will be worthy as he would salute Krisna by prostration, because the lotus-feet of Krisna is the object of meditation for Yogins. (595)

বামনৰ আগে বলি বোলন্ত বিনতি কৰি
প্ৰভু মঞি কিবা দিব পাৰ।
প্ৰণামবো নতো পাত্ৰ উত্তম কৰিলো মাত্ৰ
হেন পিতো বৰ বহুমান ॥ ৫৯৬

To Vamana, Bali says entreatingly, "Oh Lord, what offering should I make to you? I am not fit for even saluting you, but I made simply an effort, yet you showed me too much of respect." (596)

লোকপালো দেৱগণ যিটো কৃপা নপাৱয়
তাকো মোত আপুনি কৰিলা।
প্ৰহ্লাদৰ নাতি বুলি দান লৈলা হাতে পাতি
অহঙ্কাৰ গুচাই বান্ধি দিলা ॥ ৫৯৭

"The grace which has not been shown to the kings and to the gods has been shown to me knowing me to be the grandson of Prahlada, for, you have lifted the gift with hands and removing my pride you have bound me down". (597)

বিস্তৰ পাতক কৰি যিটো জনে নমে হৰি
সিটো জনে নৰকে নযাই।
সৰ্ব্ব পাপহাৰী হৰি তাৰ পাপ দূৰ কৰি
দাস কৰি ৰাখন্ত সদাই ॥ ৫৯৮

He who worships Hari after committing a good deal of sins, does not go to hell. Hari, the destroyer of all sins, removes his sins and keeps him always as His servant. (593)

একাঙ্গ প্ৰণাম কৰি   পূৰ্ব্বকল্প সহস্ৰৰ
যতেক আছয় পাপচয়।
সমস্তে কৰয় নাশ   অবিলম্বে নৰে মাত্ৰ
পদ্ম পুৰাণত আক কয়॥ ৫৯৯

It is said in the "Padma Purana" that man destroys without delay all sins of his previous thousand Kalpas of births by bowing down to Hari even with one limb. (599)

পতন খলনে যিটো   সৰ্পবিষ জ্বৰ তাপে
গাত্ৰভঙ্গ তাড়নে বোলয়।
হৰিক প্ৰণামো মঞি   বচন বোলয় মাত্ৰ
তেবে নৰকত নপৰয়॥ ৬০০

He, who utters 'Hari' when he sustains a fall, or slips or suffers from snake poison or from fever or yawning or from other physical pains, and only says, "I bow down to Hari" does not go to hell. (600)

কপট পূৰ্ব্বক যিটো   বিষ্ণুক নময় সিটো
পূৰ্ব্বৰ জন্মৰ যত পাপ।
তেতিক্ষণে কৰে নাশ   নাহিকে সন্দেহ আত
পলাই পাপ পায়া মহাতাপ॥ ৬০১

If one bows down to Hari even for a show, all the sins of his previous births are destroyed then and there. The Sin flees away in great terror and there is no doubt about it. (601)

বিষ্ণুৰ প্ৰণাম সম তীৰ্থ কোটি মুহিকয়
যজ্ঞ কোটি মুহিকে সমান।
যিহেতু বিশ্বাস কৰি শৰণ পুৰ্ব্বকে নমি
সংসাৰক কৰয় নিৰ্ব্বান ॥ ৬০২

A crore of pilgrimages and a crore of sacrifices are not equal to bowing down to Visnu, as by bowing down with faith and self-surrender one can destroy Samsara. (602)

একবাৰ কোনো জনে, কৃষ্ণক প্ৰণাম কৰি
পুনৰপি সংসাৰে নাহয়।
দশ অশ্বমেধ কৰি মুহিকে ভক্তৰ সৰি
যিটো পুনু সংসাৰে ভ্ৰময় ॥ ৬০৩

If any body bows down to Krisna once only he does not enter the phenomenal life (Samsara) again. He is far above those who roam about in the world after performing ten horse-sacrifices. (603)

নৰসিংহ দেৱ পূজা তাহান প্ৰণাম গুহ্য
যিটো নমে কায় বাক্য মনে।
তাহে মোৰ নমস্কাৰ যাতো জানিলেক সাৰ
যাক পূজা কৰে দেৱগণে ॥ ৬০৪

One who worships the deity Man-Lion, with body, speech and mind is adorable to me as his salute is significant and efficacious. He has known the essence, and he is worshipped by the gods. (604)

মুকুন্দক নমস্কাৰ যিটো নৰে নকৰয়
তাৰ শিৰ কেৱলে বিফল।
মুকুট কুণ্ডলে যদি বিভূষিত হোৱে শিৰ
বোলে তাক মহন্ত সকল॥ ৬০৫

The Mahantas say that if one's head is decorated with crown and ear-rings, yet if he does not bow down to Mukunda, then his head stands in vain. (605)

ভগৱন্ত ভক্তচয় নাম শাস্ত্রে প্রকাশয়
তাসম্বাক দেখি যিটো নৰে।
নমস্কাৰ নকৰয় তাৰো জন্ম ব্যৰ্থ হয়
পৰজন্মে নৰকত পৰে॥ ৬০৬

The scriptures speak about the significance of the devotees of God and the Name. If a person seeing them does not salute them, his birth appears to go in vain and he falls into the hell in his after life. (606)

আজন্ম পৰ্য্যন্ত যিটো স্বধৰ্ম্ম আচৰি থাকে
তাকো নাশ কৰে একেবাৰে।
যিটো নৰে এক হস্তে বিষ্ণু বৈষ্ণৱক নমে
পৰলোকে নৰক নচাৰে॥ ৬০৭

The merits earned by a person from his birth are destroyed if he salutes Visnu and the Vaisnava with only one hand and he can not escape hell in his after-life. (607)

পৃথিবী জানিবা তুমি বসনে আবৃত হয়া
দণ্ডবত আমাক করয়।
শ্বেত কুষ্ঠে যুক্ত হই সাত জন্ম কুবিবেক
মূর্খ হইবে কহিলু নিশ্চয় ॥ ৬০৮

Oh Prithivi (Earth), know it for certain that if a man being covered all over with cloth prostrates before me, I say surely, that such a fool will wander about for seven births being attacked by white leprosy. (608)

যত যত পাপচয় জন্মান্তরে কবিছয়
মনুষ্য শরীর নরে পাই।
পদে পদে প্রদক্ষিণে পূর্ব্ব পাপে হবে নাশ
পুণ্যচয় বাঢ় সমুদাই ॥ ৬০৯

If a man does me Pradaksina (going a full round), all sins which he had committed in different previous births, having the body of a man, will be dispelled and his merits will grow. (609)

ফল রূপ দাস্য

Servitude as Fruit

লেচাড়ি

Lecadi

উদ্ধব কৃষ্ণব নিজদাস জানে দাস্য ভাবে অভিলাষ
কৃষ্ণর কোমল চরণে করিয়া সেব।

ভজু অৱশেষ গন্ধপুষ্প বস্ত্র অলঙ্কাৰ শ্ৰেষ্ঠতৰ
উপভোগ কৰি মায়াক তৰিবো দেৱ ॥ ৬ •

Uddhaba who is Krisna's own servant and has the desire for servitude says to Krisna bowing down to his feet, "Your garment, flower, incense and the remains of meals are the ornaments of the highest category and enjoying them I shall cross over Maya". (610)

কৃষ্ণক দেখিয়া পত্নীচয় অবহিত মনে সাদৰয়
আসনে বসায়া পাদপদ্ম পখালন্ত।
তাম্বুল চন্দন গন্ধপুষ্প নিজ হাতে দেন্ত সাদৰিয়া
যত্তপি সঙ্গতে দাসী আছে অপৰ্য্যাপ্ত ॥ ৬১১

Seeing Krisna coming, the wives welcomed him with open minds and making him seated on the seat washed his feet. They offered betel nut, sandal, incense and flowers with their own hands with love and affection, even though he had innumerable maid-servants with him. (611)

সাধন দাস্য

Servitude as the Means

লেচাড়ি

Lecadi

কায়বাক্য মনবুদ্ধি চিত্তে যিটো নৰে কৰ্ম্ম কৰে নিত্তে
স্বভাৱত থাকি লৌকিক যিটো কৰয়।

পৰম পুৰুষ নাৰায়ণে সবে নিবেদক সাৱধানে
নাৰায়ণ বুলি লৌকিক বৈদিকচয় ॥ ৬১২

The man who works daily with body, speech, mind, intellect and heart and who performs the ordinary duties staying in his own station of life really worships Narayana. Every thing is to be offered to Narayana, the perfect Being, addressing Narayana, in performing both ordinary and Vedic works, carefully. (612)

শুনিয়ো অৰ্জ্জুন সখি তুমি তোমাত ৰহস্য কহোঁ আমি
যিটো কৰ্ম্ম কৰা যি কিছো কৰা ভোজন ।
অগ্নিত হৱন কৰা ঘৃত তপস্যা আচৰা যিটো হিত
সমস্তে কৰিয়ো মোত যত্নে নিবেদন ॥ ৬.৩

Oh friend Arjuna, I disclose to you the secret ; whatever work you do, whatever food you eat, whatever the clarified butter you offer to the fire, and whatever the penance you perform for the gods, is to be offered to Me at first with great care. (613)

এহিমতে কৰি নিবেদন কৰ্ম্মফল তেজি অনুক্ষণ
পাপ পুণ্যে বৰ্জ্জিত হৈবাহা সখি মুকুত ।
কৰ্ম্মযোগে চিত্ত শুদ্ধি কৰি জ্ঞান পৰিপক্কে পৰিহৰি
আমাক লভিবা ই পুনু শাস্ত্ৰ যুগুত ॥ ৬১৪

Thus offering everything and giving up the desire for result of action, always Oh friend, you will be liberated from both the virtue and the vice. It is the conclusion of the scriptures that I can be obtained again by making the heart purified by Karma-Yoga and giving up the race for perfect knowledge. (614)

গরুড় পুরাণে কহিছয়   পুরুষে যি কর্ম্ম করিবয়
পূর্ব্ব কর্ম্মবশে ভালমন্দ কদাচিত।
নারায়ণে পুনু সমর্পয়   পুণ পাপে পুনু নবান্ধয়
ঈশ্বরে অর্পিলে পুনি হৈবৌ বিপরীত ॥ ৬১৫

It is said in the "Garuda Purana" that a man enjoys sometimes the results, either good or bad, of action due to the effects of work of his previous life. If the actions are offered to Narayana one can not be tied up by any virtue and vice because it cannot have any adverse effect if offered to God (615)

যজ্ঞ যোগ উগ্র তপ ব্রত   অগ্নিহোত্র আদি বিবিধমত
পুরুষ সবব বেদে কহি আছে বিধি।
অবিনাশী ফল সমস্তব   কৃষ্ণত অর্পিলে পুনি নাশ
কৃষ্ণত অর্পিলে সমস্তবে হোবে সিদ্ধি ॥ ৬১৬

The Veda speaks about the ways of performing sacrifice, Yoga, severe penance, vow and the offer of oblation. If they are offered

to Krisna, the indestructible results of all these are not destroyed. All attains its goal if offered to Krisna. (616)

নিষ্কাম কৰ্ম্মৰ আৰম্ভৰ অল্পমাত্ৰ সখি নাহি নাশ
প্ৰত্যবায় জাত নাহিকয় কদাচিত।
এতেকে মনৰ সংশয়ক তেজি ভজা সখি ঈশ্বৰক
নিষ্কাম কৰ্মে সে হৰিৰ তোষৰ বিত ॥ ৬১৭

Oh friend, the beginning of disinterested action has little loss. There is seldom any offence of non-performance. Hence casting off the doubt of the mind, Oh friend, be devoted to God, because the disinterested action is the real means for Hari's satisfaction. (617)

নিষ্কাম কৰ্ম্মৰ নাহি হানী উদ্ধৱ জানিবা নিষ্ঠবাণী
আৰম্ভ মাত্ৰকে অণুমাত্ৰো নাশ নাই।
মন্বাদিৰ মুখে ধৰ্ম কৈলোঁ ব্যৱহাৰধৰ্ম থাপি থৈলোঁ
নিজ মুখে আক কহিলো নিৰ্গুণ চাই ॥ ৬.৮

Oh Uddhaba, know it for certain that there is hardly any loss of a disinterested action even at its beginning. Religion has been ordained by Manu and others and the practical religion has been established and this has now been communicated by Me. (618)

ব্রহ্মা বৃন্দাবনে স্তুতি করি   কৃষ্ণ পদে রেণু শিরে ধরি
ব্রজর ভাগ্যক বর্ণাইলন্ত চারি মুখে।
কিনু ভাগ্য কিনু ভাগ্য দেখা   কোনে কহিবেক আর লেখা
ইটো ব্রজবাসী তরিলে সংসার সুখে ॥ ৬১৯

Brahma with his four mouths narrated the good fortune of Vraja by eulogising Krisna in Vrindavana and holding the dust of Krisna's feet on his head. See how fortunate they are ! The inhabitants of Vraja cross the Samsara with happiness. (619)

যার মিত্র ভৈলা ব্রহ্ম আসি   কৃষ্ণ হেন নাম পরকাশি
পরম আনন্দ সত্য শুদ্ধ সনাতন।
আন মিত্রসম নুহিকয়   যিহেতু বিয়োগ নঘটয়
হেন কৃষ্ণে ভৈলা ব্রজর যিটো ভূষণ ॥ ৬২০

Brahma became manifested as Krisna and he became their friend. He is the perfect Bliss, and Truth, and is Eternal and Pure. There are no other friends equal to Him as there is no separation from Him and such a Krisna became ornament of Vraja. (620)

ধরত কৃষ্ণর অবতার   পুত্রক বুজাস্ত সারে সার
কৃষ্ণত সখির দেখাইবার লেখা কল।
শুনা পুত্রগণ বাক্য মোর   মন ভৈল ইটো ঘরচোর
আক জিনিবাক আছে এক মহা ছল ॥ ৬২১

Risava[48] the incarnation of Krisna made his sons really convinced to look into the result of making friendship with Krisna. "Oh my sons, listen to my speech : the mind is a notorious thief, but there is one great trick with which it may be controlled. (621)

যি মতে সংসাৰ উপজয়   হেনয় কৰ্ম্মক কৰাৱয়

অবিদ্যাৰ বলে পৰম দুৰ্জ্জন মনে।

মৈত্রি বাসুদেৱে সখ্য যাৱে   নকৰয় তাৱে সৰ্ব্বভাৱে

দেহৰ সম্বন্ধ নেছেড়ে তাক যত্নে ॥ ৬২২

The most wicked mind with the help of ignorance performs such actions as it produces Samsara So long as friendship is not made with Vasudeva that is the self, in all respects the relation of the body with Him does not cease. (622)

আত্ম নিবেদন

Self-surrender

ছবি

Cabi

ভগৱন্ত দেৱে যিটো   দেহ নিবেদিল সিটো

কৃষ্ণৰ কৃপাৰ পাত্র হোৱে।

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48. Risava :—Means man, the great. It refers to a particular incarnation of the Divinity or God narrated in 5/16/17th Canto of the Bhagavata.

ধৰ্ম অৰ্থ কাম মোক্ষ   সিটো পুৰুষক সদা
স্তুতি কৰি নম্ৰ হুয়া ৰৱে ॥ ৬২৩

A man, by surrendering to God his body, which he got from Hari, becomes an object of His favour. Dharma (Virtue), Artha (Riches), Kama (Desire) and Moksa (Salvation) eulogise such a man and they remain polite to him .(623)

যেন গৰু দিয়া দান   তাত তেজে অভিমান
পোষণ পালন বিষয়ত ।
সেহি মতে ভগৱন্তে   দেহক নিবেদি ভক্তে
নিশ্চিন্ত হোৱয় সংসাৰত ॥ ৬২৪

A devotee becomes free from the Samsara (Phenomenal life) by surrendering his body to Bhagavanta, just as the owner of a cow by offering his cow as a gift becomes free from the trouble in respect of the maintenance of the cow. (624)

সৰ্ব্ব কৰ্ম্ম পৰিহৰি   আমাত নিবেদে দেহ
যি কালত বিচক্ষণ নৰে ।
তেতিক্ষণে হোৱে ইষ্ট   আমাৰ সমান সিটো
ঐশ্বৰ্য্যক পায়া ভৱ তৰে ॥ ৬২৫

When a wise man surrenders his body to Me by giving up all actions, he becomes good then and there, and becomes equal to Me and crosses over the Bhava with power and wealth. (625)

যদি বোলা কৰ্ম্ম তেজি আত্ম নিবেদন শ্ৰেষ্ঠ
কৰ্ম্ম বিধি হোৱয় বিনাশ।
ইহাৰ উত্তৰ শুনা শ্ৰীমন্ত প্ৰহলাদ বাক্যে
কৰ্ম্ম ধৰ্ম্ম তেজিয়া বিনাশ।। ৬২৬

If you say that self-surrender is greater than the giving up of action then the path of action will be destroyed. Then for my answer I refer you to the speech of Srimanta Prahlada—that by the giving up of the action, (Karma) and duty (Dharma) there will be cessation for them. (626)

ধৰ্ম্ম অৰ্থ কাম ইটো ত্ৰিবৰ্গ কহিছে বেদে
তাহাৰ সাধন আছে যত।
অন্তৰ্য্যামী ঈশ্বৰৰ দেহ নিৱেদনে পাচে
সাধন হোৱয় মানুষত।। ৬২৭

The Vedas speak of the three Ends (Tri-varga) such as Dharma (Duty), Artha (Wealth) and Kama (Desire) and the many means of their realisation. With the surrendering of the body to God, the inner Controller brings about all success in man. (627)

দুলড়ী
Duladi

শ্ৰৱণ কীৰ্ত্তন স্মৰণ বিষ্ণুৰ
অৰ্চ্চন পাদ সেৱন।

বন্দন সখিত্ব দাস্ত নিবেদন
ভকতি নব লক্ষণ ।। ৬২৮

Devotion to Visnu is of nine kinds viz, listening, chanting, remembering, worship, bowing down and service to the Feet of the Lord, prayer, friendship, servitude and self-surrender. (628)

গুণব ভেদত বহুবিধ হোৱে
শ্রবণ কীর্ত্তনচয় ।
একবিধ মাত্র নিগুৰ্ণ ভকতি
কহিচন্ত কৃপাময় ।। ৬২৯

Devotions like listening, chanting etc. may be classified into many kinds according to the difference of degrees of quality. But Kripamaya (The Compassionate One) says that there is only one kind of non-qualified devotion. (629)

কীর্ত্তন

Chanting.

অম্বৰিষ চৰিত্ৰ

(Character of Amvarisa)

[In the Ninth Canto of the Bhagavata Purana the anecdote of King Amvarisa narrates how a devotee of Visnu had been saved by

the grace of Visnu and it emphasises the importance and significance of becoming a devotee of Visnu. Once upon a time Amvarisa, the son of Nabhaga was a very famous king. He ruled over the Kingdom more majestically and gloriously than Indra, the king of heaven. Although he was a king of the seven islands and possessed immense wealth, yet he did not remain attached to it and he dedicated himself at the feet of the real saint, the embodiment of Visnu or Vasudeva. He enjoyed the wealth and the kingdom dis-interestedly and by keeping company with saints he practised the nine kinds of devotion. He performed various kinds of rituals and the sacrifice namely, the horse-sacrifice without any hope for its fruit and his subjects did not desire for the attainment of heaven by giving up the glory of Krisna. After that the king led a very detached life. His wife, son and friends could not exercise any influence on that type of life. He performed his own duties as a King and became devoted whole-heartedly to Hari. Hari knowing the firm faith of the King for Him came to the King in the form of Govinda and gave him Visnu's wheel and asked the king to keep it for use in future.

Once Amvarisa with his wife observed the Dvadasi Vrata (a vow of fasting on the twelfth day of the moon) for a full year for propitiation of Visnu. At the closing part of the vow the king, after having a bath in the lake 'Kalindi' in the month of Kartika donated wealth, in cash and kind to the Brahmins after giving them a feast. The Brahmins then advised the king to break his fast. In the mean time the sage Durvasa came to the king with his disciples and the king requested the sage also to have his meal. With this the sage became very delighted and went to have his bath. The sage delayed there much and failed to return to the king in due time.

At this the king became very puzzled as the scheduled time for breaking his fast was about to expire. In this critical moment the invited Brahmins advised the king to have a sip of water and thereby to break his fast at the scheduled time. Accordingly the king did it and waited for the sage Durvasa to come. The sage then returned to the king and knew that the king had broken his fast before his arrival by taking a sip of water. The sage then began to tremble with terrific anger and wanted to kill the king out of revenge by

pulling a Kritya (Magic force) out of his matted locks and hurling it at the king. The Kritya assuming a burning look rushed towards the king to kill him. But the king did not move a step backward and stayed firmly by remembering the name of Krisna. Meanwhile the wheel of Visnu given by Govinda came forward to help the king and made the Kritya ineffective. The wheel then chased the sage and the sage tried to make an escape from the wheel by running all over the world. But the wheel went on chasing the sage wherever he went. Even Brahma and Maheswara could not give him protection and ultimately Durvasa came to Visnu and told Him all about the fact and entreated Him to save the life of the sage from this danger. At last Lord Visnu saved the life of the sage from the terrible fear of the chasing of the wheel of Visnu and thus the story lays much importance on devotion to Visnu.]

ঘোষা

হৰি ৰাম নাৰায়ণ নাৰায়ণ হৰি

শৰণ পশিলোঁ তযু মযো দাস কৰি ॥

Ghosa (Refrain) :—Hari, Rama, Narayana, Narayan, Hari, I take refuge under you, make me your servant.

পদ

জয় জয় ভগৱন্ত কৃষ্ণ কৃপাময় ।

তোমাৰ একান্ত সন্তে মায়াক নাশয় ॥ ৬৩০

Pada (Verse) :—Glorification to Bhagavanta, Krisna, the Gracious One. Your single-minded devotee destroys Maya (ignorance). (530)

অম্বৰিষ নামে আছিলন্ত ৰাজঋষি ।

সপ্তদ্বীপাৱতী মহী পালিলা হৰিষি ॥

অবিনাশী সম্পদ লভিয়া মহাশয় ।

স্বপ্নৰ সদৃশ কৰি মানিলা নিশ্চয় ॥ ৬৩১

There was one saintly King, Amvarisa by name who ruled over the world of seven islands with prosperity. Although he obtained indestructible wealth, he considered it to be nothing but a dream. (631)

অন্য পুৰুষৰ ইটো দুৰ্লভ পৰম ।

যাহাক বাঞ্ছিয়া তপ কৰে নিৰুপম ॥

অম্বৰিষে মানিলন্ত সম্পদ বিনাশী ।

যাহাৰ কাৰণে সংসাৰক পাৱে আসি ॥ ৬৩২

It was a rare case for other persons as they perform severe penances Soliciting for wealth. Amvarisa considered these riches to be perishable and was convinced that for these man comes to the Samsara again and again. (632)

ভগৱন্ত বাসুদেৱে লভিলা ভকতি।
তাহান একান্ত সন্তে মানিলন্ত ৰতি॥
কামনা কৰিয়া ৰাজা ভোগ নকৰন্ত।
যিহেতু বিষয়ে লজ্জিবাক নপাৰন্ত॥ ৬৩৩

The King cherished devotion to Bhagavanta Vasudeva, and found pleasure in the company of the single-minded saints. The king did not enjoy anything with attachment, so riches could not overcome his self. (633)

এহিমতে নৱ বিধ কৰিলা ভকতি।
সমস্তৰে ফল লৈলা সন্তৰ সঙ্গতি॥
শুনা সভাসদ হৈটো কৃষ্ণৰ কীৰ্ত্তন।
অম্বৰিষ চৰিত্ৰত সবে দিয়া মন॥ ৬৩৪

Thus he performed the nine kinds of devotion and everything resulted in his getting the company of saints. Oh members of the assembly, listen to this chanting of Krisna and engage your attention to the character of Amvarisa. (634)

নৱ বিধ ভক্তি কৰি সঙ্গতি সন্তৰ।
প্ৰাৰ্থিলন্ত অম্বৰিষে অভিমত বৰ॥
হেন জানি সন্তৰ সঙ্গতি কৰা ৰতি।
হৰি হৰি ঘুষি সাধা আপুনাৰ গতি॥ ৬৩৫

Amvarisa performing the nine kinds of devotion prayed for a boon that he might

attain the company of saints. Hence knowing it, be attached to the company of saints and achieve the goal, proclaiming Hari, Hari. (635)

ঘোষা। গোপাল কৃপাল দয়াময়
তযু গুণ গাইবো মাত্ৰ।
তোমাৰ ভকতৰ দ্ৰোহীক দেৱতা
ৰাখিবাৰ নহোঁ পাত্ৰ ॥ ৬৩৬ ॥

Ghosa (Refrain) :-Gopala, Kripala, Dayamaya, I shall only sing your glory. Oh Lord, I am not fit to save the offender of Your devotee. (636)

পদ। এহিমতে ৰাজা পালিলন্ত প্ৰজা
কৃষ্ণত কৰি ভকতি।
বিষ্ণু ভকতসৱে যিটো বোধ দেন্ত
তাতে দৃঢ় কৰি মতি ॥ ৬৩৭

Pada (Verse) :—Thus the king, performing devotion to Krisna, protected his subjects. Whatever instruction the devotees of Visnu gave him, was followed firmly by him. (637)

অশ্বমেধ কৰি ফল পৰিহৰি
হৰিক যজিলা মাত্ৰ।
যাহাৰ যজ্ঞত বশিষ্ঠ গৌতম
আদি ঋষি ভৈলা পাত্ৰ ॥ ৬৩৮

He worshipped Hari by performing the horse-sacrifice, not hankering after its results. In his sacrifice the sages like Vasistha, Gautama and others acted as his priests. (638)

যাব যজ্ঞে আসি মূবতি প্রকাশি
পূজা লৈলা দেবগণ।
ঋত্বিজে সহিতে চিনিবে নোবাবি
সবে ভৈলা একবর্ণ। ৬৩৯

The gods came and in their manifested form accepted the worship in his sacrifice. All assumed like form with the Ritvijas (those who offer oblation) and they could not be identified. (639)

যাব প্রজাগণে স্বর্গক নমাগে
শুনিয়া কৃষ্ণব যশ।
মহা মনোহব কৃষ্ণব চবিত্র
শুনি পাবে যাতো বস ॥ ৬৪০

His subjects did not ask for heaven after hearing the fame of Krisna, because the character of Krisna is very charming and they got the Savour of listening to it. (640)

এহিমতে বাজা স্বধর্ম্ম আচবি
হবিত কৈলা পিবিতী।
গৃহ পুত্র দাবা বন্ধু ধনজন
সবাতে তেজিলা বতি ॥ ৬৪১

Thus the king performing the duty of his own station cherished love for Hari and he gave up his attachment for his house, son, wife, friend, servants and wealth. (641)

হস্তী ঘোৰা দোলা ৰথ অলঙ্কাৰ
ভাণ্ডাৰে যত আছয়।
সমস্তে অসত্য মানিলন্ত মনে
কৃষ্ণত কৰি নিশ্চয় ॥ ৬৪২

Whatever he had in his possession such as elephants, horses, carriages by men, chariots and ornaments were considered as unreal, for he had his mind fixed in Krisna. (642)

তাহান ৰক্ষাৰ নিমিত্তে গোবিন্দে
দিলন্ত চক্ৰ আপুনি।
যি মতে দুৰ্জ্জনে নেদে তাক দুখ
ৰাখিয়ো চক্ৰ আপুনি ॥ ৬৪৩

He was given the wheel by Govinda Himself for his own protection. He was to keep the wheel by himself so that the wicked could not give him any trouble. (643)

বিষ্ণুক আৰাধো বুলি সম্বৎসৰ
দ্বাদশী ব্ৰত কৰিলা।
ভাৰ্য্যাৰে সহিতে ব্ৰতক আচৰি
কৃষ্ণ পাৱে মন দিলা ॥ ৬৪৪

He observed the Vow of celebrating Dvadasi (Twelfth day of the lunar month) for a year, in order to adore Visnu and with his wife he engaged his mind at the Feet of Krisna observing the vow. (644)

ব্রত অবসানে কার্ত্তিক মাসত
কালিন্দিত করি স্নান।
মধুবনে যায়া হরিক পূজিয়া
বিপ্রক দিলন্ত দান ॥ ৬৪৫

In the month of Kartika at the closing date of the vow they bathed in the Kalindi-lake and coming to Madhuvana and worshipping Hari gave charity to the Brahmins. (645)

ব্রাহ্মণ সবক ভোজন করায়া
সবাকে রাজা তুষিলা।
বস্ত্র অলঙ্কার সুগন্ধ কুসুমে
বিপ্রর গাত্র মণ্ডিলা ॥ ৬৪৬

The king satisfied the Brahmins by giving them meals and the persons of the Brahmins were decorated by clothes, ornaments, flowers and incense. (646)

ব্রাহ্মণ সকলে অনুজ্ঞা দিলন্ত
পারণা করিয়ো বুলি।

পাবণা কবিবে   ইচ্ছা কবিলন্ত
তাসম্বাব লৈয়া ধূলী ॥ ৬৪৭

The Brahmins then gave him permission for performing the Parana[49] ceremony and then he wished to perform Parana (taking meal after fasting during a vow), taking the dust of their feet. (647)

সেহি সময়ত   দুর্ব্বাসা আসিলা
শিষ্যগণ লৈয়া সঙ্গে ।
তাঙ্ক পূজা কবি   চবণত ধবি
নমিলন্ত বাজা বঙ্গে ॥ ৬৪৮

At that time Durvasa came with his disciples in his company. The king, then worshipped him with great reverence by touching his feet. (648)

মোব বব ভাগ   পাইলোঁ প্রভুলাগ
কবিও ভোজন আসি ।
ভাল ভাল বুলি   ঋষি হাত তুলি
আশীর্ব্বাদ কবে হাসি ॥ ৬৪৯

He requested him to have meals and considered it to be a rare opportunity. The sage

49. Parana-Ceremony : A concluding ceremony of a fast i.e. Feast given to the Brahmins after a fast.

gave him blessings raising his hands with a smile and uttering words of benediction. (649)

কুশলে থাকিয়ো সম্ভাৰ যোৰায়ো
আসোঁ মঞি স্নান কৰি ।
এহি বুলি ঋষি কালিন্দীক গৈলা
হাতত কৰণ্ডি ধৰি ॥ ৬৫০

Then the sage wishing his welfare asked him to collect materials for his meal and said that he would return after bathing. And saying this, the sage went to Kalindi carrying a bucket of flowers in his hand. (650)

কালিন্দীৰ জল পায়া নিৰ্মল
কৰিলন্ত ঋষি স্নান ।
কৰ্ম্ম সমৰ্পিয়া দৃঢ় কৰি হিয়া
ব্ৰহ্মক কৰিলা ধ্যান ॥ ৬৫১

The sage took bath in the crystal-clear water of the Kalindi and meditated upon Brahma with a stead-fast mind by dedicating his actions. (651)

পাৰণাক প্ৰতি একদণ্ড মাত্ৰ
আছে অৱশেষ জানি ।
সেহি সময়ত পাৰণা তেজিলে
ব্ৰতৰ হোৱয় হানি ॥ ৬৫২

The king saw that there was only one Danda (time-measurement according to Indian calculation, equal to 24 minutes) left for the Parana, and that the vow would go in vain if the Parana Ceremony is not performed by that time. (652)

ধৰ্ম্মৰ সঙ্কট   দেখি মহাৰাজা
বিপ্ৰগণে জিজ্ঞাসয় ।
স্নান কৰিবাক   গৈলন্ত দুৰ্ব্বাসা
কাল অতিক্ৰমি যাই ॥ ৬৫৩

The great king seeing his conflict of duty said to the Brahmins that Durvasa went for his bath but did not return and that the crucial moment was about to pass away. (653)

হেন শুনি ঋষি   সযত্নে কহিলা
ব্ৰতৰ সময় চায়া ।
যি মতে ব্ৰাহ্মণ   নহে অতিক্ৰম
ৰাজাত কৈলা বুজায়া ॥ ৬৫৪

The sages then carefully looked at the time of the vow and advised the King to adopt such a course of action that the Brahmin also was not slighted. (654)

জলৰ গণ্ডুষ   মাত্ৰ মহাৰাজা
কৰিলো ব্ৰত পাৰণা ।

ইয়াক ভুঞ্জিলে ব্ৰত ৰক্ষা হৈব
ঋষি নহে উলঙ্ঘনা ॥ ৬৫৫

They advised the great king to sip a little water for Parana of his vow. If it was done the vow would be maintained and the sage also would remain un-dishonoured. (655)

জলৰ গণ্ডূষ পান কৰি ৰাজা
বিপ্ৰৰ আজ্ঞাক পাই ।
ঋষি সমস্তৰ অনুমতি লৈয়া
দুৰ্ব্বাসাক আছা চাই । ৬৫৬

The King took a sip of water according to the advice of Brahmins and waited for Durvasa. (656)

সেহি সময়ত আসিলা দুৰ্ব্বাসা
কালিন্দীত কৰি স্নান ।
সাদৰিয়া ৰাজা চৰণে নমিয়া
কৰি তাঙ্ক বহুমান ।। ৬৫৭

At that time Durvasa came after having bathed in Kalindi. The king welcomed him and bowing down to him showed him great reverence. (657)

ৰাজাৰ চেষ্টাক জানিয়া দুৰ্ব্বাসা
কম্পাইবে লাগিলা গাৱ ।
একে ক্ষুধাতুৰ কোপৰ বেগত
ভুমিত নেদন্ত পাৱ ॥ ৬৫৮

Durvasa knew what the king had done and began to shake with anger. His feet did not remain steady on the ground due to the impulse of his wrath and hunger. (658)

দেখা ঋষি সব ইহাৰ মহিমা

ইটো ক্ৰুৰ দুৰাশয়।

নিমন্ত্ৰণ কৰি মোক নুভুঞ্জায়া

আপুনি খায়া আছয় ॥ ৬৫৯

He addressed the sages and said "Look at the audacity of this sinful king. He has already had his meal without feeding me, an invitee." (659)

দেখা মোৰ বল সদ্যে দেওঁ ফল

ইহাক কৰোঁ সংহাৰ।

এহি বুলি ঋষি জটাক চিড়িয়া

কৰিলা তাক প্ৰহাৰ ॥ ৬৬০

"Behold my power and see its effect ; I shall kill him". Saying this the sage tore up his matted locks and threw them at the king. (660)

জটাৰূপ ধৰি দড় দড় কৰি

ৰাজাক খেদিয়া যাই।

কৃষ্ণৰ চৰণ স্মৰিয়া মনত

নলবিলা মহা ৰাই ॥ ৬৬১

His matted locks assuming a terrific form approached the king to attack him. The great king remembering Krisna s feet within his mind did not fall back even a step. (661)

চক্ৰে আছে চাই জটা যেদি যাই
ৰজাকে কৰিবে নাশ।
নিজ ৰূপ ধৰি কৃত্যাক সংহৰি
ঋষিৰ জন্মাইলা ত্ৰাস ॥ ৬৬২

The Wheel saw that the matted lock was rushing towards the king in order to kill him. Assuming its own form and removing the Kritya[50] the wheel engendered fear in the sage and chased him. (662)

প্ৰয়াস নিষ্ফল দেখিয়া দুৰ্ব্বাসা
চক্ৰক আছন্ত চাই
কি কৰিলো পাপ আচৰিলোঁ তাপ
মোক দেখোঁ আসে ধাই ॥ ৬৬৩

Durvasa saw his efforts frustrated and waited beholding the wheel and exclaimed, "What sin have I committed that I am overcome with fear and that I am being chased by the wheel." (663)

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50. Kritya: Bewitching. Magic force relating to Mantra Tantra. An artificial creation by a person out of his own force for the purpose of doing harm to another person against whom he has to take revenge.

এহি বুলি ঋষি   প্ৰাণৰ কাতৰে
ভাবিয়া দিলন্ত লৰ ।
পাচত খেদন্ত   চক্ৰে কৰি তাপ
দেখি আসে দড় দড় ॥ ৬৬৪

Saying this the sage for the safety of his life ran away hurriedly but he was being chased by the burning wheel and he beheld it with great fear. (664)

দশো দিশ চাই   ঋষি পলাই যাই
চক্ৰ খেদি যান্ত পাচে ।
মেৰুৰ গুহাত   পলায়া ৰহিলা
চক্ৰো গৈলা পাচে পাচে ॥ ৬৬৫

The sage fled away in all directions and the wheel chased him wheresoever he went. He remained hidden in the cave of Meru (Pole) and the wheel followed him thither too. (665)

আকাশ পৃথিবী   পাতালে পলায়া
সাগৰে ডুব দিলন্ত ।
চক্ৰো দিয়া বুৰ   জলৰ ভিতৰ
ঋষিক খেদি নিলন্ত ॥ ৬৬০

He dived into the ocean after flying in the sky and the earth and the wheel also dived into the ocean and chased the sage. (666)

যৈতে যৈতে যান্ত ভৈতে ভৈতে পান্ত
চক্রে দেন্ত মহা তাপ।
ব্রহ্মাৰ পাশক গৈয়া বুলিলন্ত
ৰাখা তুমি মোক বাপ ॥ ৬৬৭

Wherever he went, the wheel also followed him there and the wheel caused him a great terror. He then went to Brahma and said, "Oh father, protect me". (667)

ব্রহ্মা নিগদন্তি শুনিয়ো দুর্ব্বাসা
ভকতৰ দ্রোহী তঞি।
তোহোক ৰাখিবে মোহোৰ শকতি
নাহিকে জানা নিশ্চয় ॥ ৬৬৮

Brahma said ' Oh Durvasa, listen, you are the enemy of a devotee and know it for certain that I do not possess the power to save you." (668)

যাহাৰ কটাক্ষে ইটো ব্রহ্মলোক
তিলেকে হোৱে বিনাশ।
হেনয় কৃষ্ণৰ ভকত দ্রোহীক
ৰাখিবেক কাৰ সাহ ॥ ৬৬৯

Who has the courage to protect the enemy of a devotee of Krisna whose wrath can destroy this region of Brahma in a trice ? (669)

ব্ৰহ্মা নৰাখিলা ঋষি লৰ দিলা
শঙ্কৰৰ গৈয়া পাশ।
পুত্ৰ বুলি মোক ৰাখিবন্ত হৰে
মনত কৈলন্ত সাহ ॥ ৬৭০

Brahma could not protect him. Then the sage ran to Sankara with the hope that he would protect him considering him as his son. (670)

ৰাখা মোক বাপ পাইলো মহা তাপ
তুমিসে জনক মোৰ।
অল্প অপৰাধে চক্ৰে পুৰি মাৰে
তাপ সেই মহা ঘোৰ ॥ ৬৭১

"Oh father, as you are my progenitor, save me from the catastrophe I have fallen in from the wrath of the wheel. The wheel burns me terribly only for a small offence of mine." (671)

শঙ্কৰ বদতি শুনিয়ো দুৰ্ব্বাসা
ৰাখিতে নাহি শকতি।
আমি পৰাধীন কৃষ্ণসে ঈশ্বৰ
যিহেতু কৰো ভকতি ॥ ৬৭২

Sankara said "Oh Durvasa, listen to me, I do not possess the power to save you, as I am dependent to Krisna, Krisna is Isvara (God) and I am also devoted to Hari. (672)

নাৰদ সনত কুমাৰ কপিল
শুক ভীষ্ম বলিৰায় ।
যাহাৰ মায়াক নজানে যিহেতু
মায়ায়ে মোহিত হয় । ৬৭৩

His Maya is not known by Narada, Sanatkumara[51], Kapila[52], Suka[53], Bhisma[54], and Bali. They are also entrapped by his Maya. (673)

তাহান ভক্তক দ্ৰোহ কৰি আছা
তোমাৰে আমি ৰাখিতে ।
তাহান চৰণে শৰণ পশিয়ো
যদি মানা আত্মাহিতে । ৬৭৪

I can not protect you as you have offended His devotee and if you think of the good of yourself, take refuge under His Feet. (674)

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51. Sanat Kumara—Name of one of the four mind-born sons of Brahma, the three others being Sanaka, Sananda, Sanatana.
52. Kapila—Name of an ancient sage (identified by some with Visnu).
53. Suka—means parrot. Here it means the name of a son of Vyasadeva, the famous narrator of the Bhagavata Purana to king Parikshita.
54. Bhisma—The grand uncle of the Pandavas and the Kauravas. He was the son of Santanu and Ganga. He was renowned for his continence, wisdom, bravery and fidelity to his word. He was also a devotee of Krisna.

এহি বাণী শুনি বৈকুণ্ঠক গৈলা
যৈত আছে লক্ষ্মীপতি ।
চৰণে পৰিয়া বিনাবে লাগিলা
ৰাখা অগতিৰ গতি ।। ৬৭৫

Hearing these words, he went to Vaikuntha (heaven) where the Lord of Laksmi resides. He then began to cry, falling prostrate at his feet and asked for his rescue addressing him as Agatiragati (the Goal of the goal-less) (675)

তোমাত বিনায়ে তিনিয়ো জগতে
ৰাখন্তা নাহিকে আন ।
হৰি চক্ৰে মোক পুৰি মাৰে কৰি
কৰিয়োক পৰিত্ৰাণ ॥ ৬৭৬

"Oh Lord, there is none else in the three worlds except You to save me. Oh Hari, your wheel burns me, save me from it." (676)

শুনা সভাসদ নাচৰিবা দ্ৰোহ
ভকতৰ কিঞ্চিত মাত্ৰ ।
ভকতৰ দ্ৰোহীক ব্ৰহ্মা শিৱ আদি
নুহিকে ৰক্ষাৰ পাত্ৰ ॥ ৬৭৭

Gentlemen, listen, you should not commit any offence to a devotee of God. The enemy of a devotee of God is not fit to be protected even by Brahma or Siva. (677)

হেন জানি সবে ভকতক সৎকাৰ
কৰা কায়বাক্যমনে ।
সন্তৰ চৰণ ৰেণু ধৰি শিৰে
হৰি বোলা ঘনে ঘনে ॥ ৬৭৮

Knowing this all should extend welcome to the devotee of God by body, speech and mind. Putting the dust of the feet of a saint on the head one should utter "Hari" frequently. (678)

ঘোষা ॥ ভকতবৎসল ভগৱন্ত
দাসৰ হৈয়া অধীন ।
ভক্তৰ মহিমা দেখায়া লোকত
আপুনাক কৰা হীন ॥ ৬৭৯

Ghosa (Refrain)—

Bhagavanta, lover of devotees, is subservient to the servants to show the glory of devotees in the world. God makes Himself subservient to devotees. (679)

দুলড়ী
Duladi

পদ ॥ ঈশ্বৰ বদতি শুনিয়ো দুৰ্ব্বাসা
ভক্তৰ অধীন মঞি ।
তাসম্বাৰ আগে মোৰ কদাচিতো
স্বতন্ত্ৰতা নঘটয় ॥ ৬৮০

Pada (Verse).

God said—'Oh Durvasa, listen to me. I am dependent to devotees. Before them I seldom have my own independence. (680)

একান্ত ভকতে ভক্তি কৰি মোক
বান্ধে প্ৰেম জৰি দিয়া
এতেকেসে মঞি তাসম্বাক সদা
মনত থাকো চিন্তিয়া ॥ ৬৮১

The single-minded devotee of me binds me with the rope of love, by showing devotion to Me. Hence I keep them ever in my mind. (681)

ভকতত বিনা আপুনাক মঞি
নমানোহো পূৰ্ণ কৰি।
ভকতৰ সমান ত্ৰৈলোক্যত মোৰ
কোন বন্ধু আছে নৰি ॥ ৬৮২

I do not think myself to be perfect without my devotees. Who else is equal to my devotee in the three worlds ? (682)

লক্ষ্মীয়ো সমান নুহিকে ভকতৰ
যিহেতু লক্ষ্মী সকাম।
একান্ত ভকতে নিষ্কামে ভজিয়া
গায়ে মোৰ গুণ নাম ॥ ৬৮৩

Even Laksmi can not be equal to the level of a devotee as Laksmi is with attachment.

But the single minded devotee worshipping me sings my name and quality without any self interest. (683)

এতেকে ভকত বিনাৰে লক্ষ্মীক
বাঞ্ছা মোৰ নাহিকয়।
একান্ত ভকতৰ মহি মাত্র গতি
প্ৰপঞ্চ মিছা কৰয়॥ ৬৮৪

Hence I have no attraction even towards Laksmi in preference to my devotee. I am the only goal of a single-minded devotee who considers the world to be unreal. (684)

যিতো ভকতগণে কায় বাক্য মনে
ভাৰ্য্যা পুত্ৰ গৃহচয়।
ইহ পৰলোকে সমস্তকে তেজি
ভজিলে মোক নিশ্চয়॥ ৬৮৫

The devotee worships me earnestly with body, speech and mind giving up everything i e the life here and hereafter, wife, son and the house hold. (685)

হেনয় ভকতক কেনমতে মই
তেজিবো ঈশ্বৰ হুই।
যি হেতু আমাত বিনায় ভকতে
নেদেখয় বস্তু দুই॥ ৬৮৬

How can I give up such a devotee, being God myself as the devotee does not recognise any other second reality except me. (686)

মোত দিয়া হিয়া বিষয় তেজিয়া
আমাক কৰয় বশ
সম বুদ্ধি হুই আনন্দ পূৰ্ব্বকে
গাৱয় আমাৰ যশ ॥ ৬৮৭

I am subservient to such devotees as have fixed their heart in me, giving up Visaya. They chant my fame with pleasure and with all their heart and with a stead-fast mind. (6৲7)

একান্ত ভকতি কৰিয়া ভকতে
আমাক অধীন কৰে।
যেন পতিব্রতা নাৰীয়ে স্বামীক
যিটো বোলে তাক ধৰে ॥ ৬৮৮

The devotee makes me obedient to him with his single-minded devotion as a chaste woman makes her husband do whatever she bids him do. (688)

মোৰ সেৱা বলে সালোক্যক আদি
চতুৰ্ব্বিধ মুক্তিচয়।
মোক দিলেও বুলি একান্ত সন্তৰ
আগে স্তুতি কৰি ৰয় ॥ ৬৮৯

As a result of the services to me the four kinds of salvation such as Salokya[55] (Liberation in the spiritual domain of the Lord) and others stand up praying before the single-minded Saints for their acceptance. (689)

ভক্তি রসে ভক্ত পরিপূর্ণ হয়া
মুকুতিকো তেজি রয় ।
বিষয়ীর সুখ তেজিবে ভকতে
ইহাতে কোন সংশয় ॥ ৬৯০

The devotee forgoes even liberation by being perfectly engrossed in the Savour of devotion. There is no doubt that the devotee will forsake the pleasure of Visaya. (690)

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55. Salokyadi—It means five kinds of liberation. According to the Vaisnavite theology there are five kinds of liberation namely—Salokya, Sasti, Sarupya, Samipya and Sajupya.

Salokya—means a kind of liberation as residence in the spiritual domain of the Lord.

Sasti—means of liberation attaining some of the Lord's perfections and powers.

Sarupya—means a kind of liberation by being God-like.

Samipya—means a kind of liberation remaining in the immediate presence of the Lord.

Sajupya—means a kind of liberation entering the person of the Lord and being merged in Him.

আমাৰ হৃদয় একান্ত ভকতে
তাৰাবো হৃদয় মঞি।
আমাক বিনায় যিহেতু ভকতে
অন্য দেৱ নেদেখয় ॥ ৬৯১

The single-minded devotee is my heart and I am also his heart and the devotee does not see any god save and except me. (691)

তাসম্বাত বিনা সংসাৰত মোৰ
নাহিকয় প্ৰিয় আন
ভকতেসে ধন ভকতে জীৱন
ভকতে সে মোৰ প্ৰাণ ॥ ৬৯২

I have no other favourite in the Samsara except such devotees and as such the devotee is my life, wealth and vital breath. (692)

কায়বাক্য মনে মোক ভক্তে ভজে
মঞো ভজোঁ তাসম্বাক।
ইটো সত্য কয় জানিবা নিশ্চয়
মানিবাহা দৃঢ়বাক ॥ ৬৯৩

The devotees worship me with speech and mind and I also worship them. Know it for certain that this is the truth and consider it with a firm belief. (693)

এতেকেসে তোৰ যাত হস্তে হৈতৌ
ভয় ভৈলা উপস্থিত।

তান পাশে গৈয়া স্তুতি নতি কৰি
সাধিয়ো আপুন হিত ॥ ৬৯৪

Hence you go back there from where this fear has been caused and coming to Him and eulogising and praying Him secure your own good." (694)

ঈশ্বৰৰ বাণী শুনিয়া দুৰ্ব্বাসা
বেগে চলিয়া গৈলা।
চৰণত পৰি অপৰাধ মাগি
স্তুতি কৰিবাক লৈলা ॥ ৬৯৫

Hearing these words from God, Durvasa returned hurriedly and falling prostrate at the feet of the king and praying for forgiveness began to eulogise him. (695)

অম্বৰিষ বাই দুৰ্ব্বাসাক পাই
চক্ৰক কৰিলা স্তুতি।
অপৰাধ মাগি দুৰ্ব্বাসাক ৰাখি
ভুঞ্জাইলা কৰি ভকতি ॥ ৬৯৬

Amvarisa the great, meeting Durvasa again prayed to the wheel to desist. Asking for forgiveness and extending hospitality to Durvasa he fed him in a spirit of devotion. (696)

কৰিয়া ভোজন সুস্থ কৰি মন
আশীৰ্ব্বাদ কৰিলন্ত।

ধন্য রাজা বুলি ঋষি হাত তুলি
সাদরি করি নৈমস্ত ॥ ৬৯৭

After having meals and making the mind clean he gave him blessings. The sage thanked him raising his hand and left the place after greeting him. (697)

শুন সাধুগণ করিয়া যতন
হটে কথা বিপরীত।
সাধুর দ্রোহক ছাড়িয়ে সত্বরে
যদি চাও আত্মহিত ॥ ৬৯৮

Oh gentlemen, listen with care to this story of a wonderful nature. If you look for the welfare of your own self give up enmity with the saint. (698)

সতত গোবিন্দে রাখেন সদাই
হাতে ধরি চক্র গদা।
ভক্তের জীবন হরি তথা থাকে
যেথা গুণ গাহে সদা ॥ ৬৯৯

Govinda protects the saints always by holding mace and wheel in His hands. Hari, the life of the devotee remains there where his Lilas (sports) are sung. (699)

ভকতে জীবন ভকতে সে প্রাণ
ভকতে কৃষ্ণের ধন।
কায়বাক্য মনে ভকতের চিন্ত
থাকে হরি অনুক্ষণ ॥ ৭০০

The devotee is the wealth, the life and the vital breath of Krisna and Hari lives every moment thinking about his devotee with body, speech and mind. (700)

এতেক ভকতৰ দ্ৰোহী যিটো জন
হৰিৰো পৰম দ্ৰোহী।
ভাগৱত শাস্ত্ৰ পূৰ্ব্বাপৰ চায়ো
আপুনিও বিমৰিষ ॥ ৭০১

Hence one who is the enemy of a devotee is also a great enemy of Hari. The author himself is also in distress even after consulting the scripture Bhagavata from the beginning to the end. (701)

নমো নমো হৰি লৈয়ো দাস কৰি
ভকতৰ সঙ্গ দিয়া।
যেন তাসম্বাৰ নাচৰোহোঁ দ্ৰোহ
থাকিবো আজ্ঞা পালিয়া ॥ ৭০২

Again and again I salute Hari to accept me as a servant granting me the company of devotees so that I may not cause any harm to them and may remain obedient to them. (702)

মজিও মহাপাপ লভো মহাতাপ
সংসাৰ গৰ্ত্তত পৰি।
হৃদয়তো থাপো অৰুণ চৰণ
থাকোকো দুখ পাসৰি ॥ ৭০৩

I am a great sinner, I get great troubles, falling into the hole of the Samsara. I keep within my heart the red feet of Krisna and thus remain forgettting about the distress. (703)

সভাসদ লোক কৃপা কৰা মোক
পূৰা মোৰ মন কাম।
কহয় গোপাল মিশ্রে মুখভৰি
ডাকি বোলা ৰাম ৰাম ॥ ৭০৪

Oh members of the assembly, bestow your grace on me and fulfil the desire of my mind. Says Gopal Misra—"Utter the name Rama, Rama in a full throated voice." (704)

দেৱ দামোদৰ

Deva Damodara

ঝুমুৰি

Jhumuri

জয় দামোদৰ দেৱ
কৰো কোটি কোটি সেৱ ॥
সন্তৰূপে অৱতাৰ।
বিচৈা ভৈলা সাৰে সাৰ ॥ ৭০৫

Glory be to Damodaraveva, I pay crores of obeisances to him. Verily he is God, incarnating Himself as the saint. (705)

পূর্ব্বে কৃষ্ণ নাম ধরি।
যশস্যা থৈলন্ত ভরি॥
তাক শুনো বুলি আসি।
নিজরূপ পরকাশি॥ ৭০৬

In the past he assumed the name of Krisna and he left fames spreading far and near and with a view to hearing these fames he manifested himself in his own form. (706)

শুনিলন্ত গুণ গ্রাম
তেজি বিষয়র কাম॥
প্রেমে পুলকিত কায়।
লোটক বহিয়া যায়॥ ৭০৭

He heard all his qualities sung, giving up the desire for Visaya. His body became thrilled with love and the tears of joy ran down his cheeks. (707)

বাক্য করে গদ গদ।
প্রবোধন্ত সভাসদ॥
সুনির্ম্মল মুখপদ্ম।
নাম মকরন্দ সদ্ম॥ ৭০৮

With fumbling speech he consoled the audience. His face was pure and bright like a lotus and his name was the abode of bliss. (708)

তনু জলে ফটফট।
যেন সুবর্ণৰ ঘট ॥
বসি থাকা সুগম্ভীৰ।
সমুদ্র সদৃশ ধীৰ ॥ ৭০৯

His body shone bright like a pot of gold. While sitting he looked sober and was majestic like the ocean. (709)

যাৰ সুগম্ভীৰ সত্র।
বিজয় অজয় পাত্র ॥
দেখি চমৎকাৰ হোৱে।
বৈকুণ্ঠ বুলিয়া কৰে ॥ ৭১০

His Satra was also very solemn with two gate-keepers, Vijaya and Ajaya[56] and it looked quite beautiful and people called it Vaikuntha (heaven). 710

যাত সাধু অবিৰত।
কথামৃত সাগৰত ॥
স্নান পান সদা কৰি।
কথা শুনা শাৰী শাৰী ॥ ৭১১

There the honest heard the stories by bathing and drinking in the ocean of nectar of his talk regularly. (711)

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56. Vijaya & Ajaya :— Two images placed at the temple doors. These are cut either into wood or stone. They represent gate keepers of Heaven of those names.

যেন শোভে ৰাজহংস ।
উদ্ধাৰয় নিজবংশ ॥
যাৰ পাদ পদ্মে পৰি ।
ভক্তে নানা স্তুতি কৰি ॥ ৭১২

He shone like a swan and liberated his own line. The devotees fell down at his feet and eulogised him much. (712)

সপ্রেম ভকতি চাৰে ।
জয় দামোদৰ গাৰে ॥
হৰয় সম্পূর্ণ কাম ।
সত্র পাতে ঠাম ঠাম ॥ ৭১৩

They sought for devotion with love and chanted the glory of Damodara. He removed all desires and established Satras in good numbers. (713)

গীতা ভাগৱত নাম ।
পঢ়ে শুনে পূৰে কাম ॥
দেৱ দামোদৰ গুৰু ।
সুবৰ্ণৰ ভৈলা মেৰু ॥ ৭১৪

In these they read the Gita, heard the Bhagavata and chanted the Name (Krisna) to fulfil their desires. Deva Damodara, the spiritual guide became the pillar of gold. (714)

পূৰ্ব্ব দিশে বংশীদেৱ ।[১]
সদা যাক কৰা সেৱ ॥
মন্দৰ সদৃশ ভৈলা ।
সেৱা কৰি নম্রে ৰৈলা ॥ ৭১৫

In the eastern side there was Bangsideva* who was adored always. He was just like Mandara Mountain and he lived there humbly, bowing down before God. (715)

দক্ষিণত সন্তুদেৱ ।[২]
অবিৰতে কৰি সেৱ ॥
মেৰু মন্দৰৰ সম ।
নম্রে ৰৈলা নিৰুপম ॥ ৭১৬

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* The names of some of the chief disciples of Deva Damodara which are well-known now-a-days as the ded:cators for the spread of his mission in the North-Eastern part of India are the following :—

(1) Bangsideva, (2) Santadeva, (3) Valadeva, (4) Bhagwan deva, (5) Paramananda, (6) Bhagavata Bhattacharya, (7) Narayandeva (8) Joyram, (9) Vrindavana, (10) Briddha Damodara, (11) Krisna Misra, (12) Mukundadeva (13) Bhagavata Misra, (14) Vanamali Deva, (15) Kamala Kanta, (16) Hari Ata, (17) Kesava, (18) Govinda, (19) Haridasa, (20) Manohara, (21) Bhakata Deva, (22) Roghu Nath, (23) Apara Govinda.

In the southern side there was Santadeva who also was equal to Meru (Pole) and Mandara (name of mountain) but who led a humble life, and lived there without a peer. (716)

বলদেৱ[৩] পশ্চিমত ।
সদা ভৈলা অনুগত ॥
প্ৰভুৰ বিশ্বাস বৈলা ।
উদ্ধৱ সদৃশ ভৈলা ॥ ৭১৭

In the western side there is Baladeva who remained obedient to the Master always and the Master had faith on him and he lived like Uddhava. (717)

স্বপাৰ্শ্ব গিৰিৰ সম ।
ভাগৱতে নিৰুপম ॥
ভগৱান[৪] উত্তৰত ।
দামোদৰ অনুগত ॥ ৭১৮

He was like the side-mountain of his Master and was expert in the Bhagavata. In the northern side there was Bhagawandeva who was also a follower of Damodara. (718)

কুমুদ সদৃশ বৈলা ।
পাপীকো নিস্তাৰ কৈলা ॥
শ্ৰীমন্ত পৰমানন্দ ।
জীৱৰ হৰন্ত বন্ধ ॥ ৭১৯

He lived like a lotus flower and liberated the sinners. Paramananda was handsome and he succeeded in destroying the bondage of the self. (719)

প্ৰভু যাক থাপি থৈলা
সত্ৰ প্ৰবৰ্ত্তায়া বৈলা ॥
ভাগৱত ভট্টাচাৰ্য্য ।
ভাগৱতে ভৈলা আৰ্য্য ॥ ৭২০

He was seated there by the Master and lived there establishing a Satra. Bhagavata Bhattacharya became Arya (qualified or proficient) in the Bhagavata. (720)

মেৰু মূলে বসিলন্ত ।
ভাগৱত সদা কন্ত ॥
ভাগৱত পঞ্চানন ।
ভাগৱতে বিচক্ষণ ॥ ৭২১

He sat on the centre of the circle of saints (Meru) and recited the Bhagavata always. He was also called Bhagavata Panchanana and was very expert in the Bhagavata. (721)

প্ৰভুৰ মানিয়া ব্ৰত ।
শুনাৱন্ত ভাগৱত ॥
মহাভক্ত নাৰায়ণ ।
পাদুকা যাহাৰ ধন ॥ ৭২২

He always obeyed the orders of the Master. Narayana was also a great devotee. The Paduka (foot wear of the Master) was his great wealth. (722)

শিৰত পাদুকা ধৰন্ত ।
দামোদৰ উচ্চৰন্ত ॥
সন্তৰূপে জয়ৰাম ।
সাধিলা মনৰ কাম ॥ ৭২৩

He kept the foot-wear over his head and uttered 'Damodara'. In the form of a saint Damodara fulfilled the desire of his mind. (723)

যাৰ নাম বৃন্দাবন ।
প্ৰেমনদী অনুক্ষণ ॥
আৰো বৃদ্ধ দামোদৰ ।
মহাশুদ্ধ কলেৱৰ ॥ ৭২৪

The disciple who was called Vrindavana and was always filled up with the river of love. And Bridha Damodara was highly enlightened and possessed a very pure body. (624)

কৃষ্ণ মিশ্ৰ অবিৰত ।
কেৱল সন্তৰ মত ॥
শ্ৰীমন্ত মুকুন্দ সন্ত ।
সদা নাম অবিৰত ॥ ৭২৫

Krisna Misra was ever like a saint and the prosperous Mukundadeva Santa meditated on the Name ceaselessly. (725)

বংশী দেৱ আদি কৰি ।
বাৰ ভক্ত মূৰ্ত্তি ধৰি ॥
সদা যাক কৰা সেৱ ।
হেন দামোদৰ দেৱ ॥ ৭২৬

Twelve devotees beginning with Bangsideve had their own forms and they always bowed down to Damodar Deva. (726)

আনো যত ভক্তগণ ।
যাৰ পদে দিয়া মন ॥
স্থানে স্থানে সত্ৰ কৰি ।
প্ৰভু মত অনুসৰি ॥ ৭২৭

All other devotees keeping their minds in the feet of Damodara established Satras (religious institutions) in different places acccrding to the ideology of the Master. (727)

জীৱৰ ভৈলন্ত বন্ধু ।
তৰাইলা সংসাৰ সিন্ধু ॥
তাসম্বাক নমস্কাৰ ।
কৰোঁ। যজিঞ সাৰে সাৰ ॥ ৭২৮

They became friends of the creatures and saved them from the ocean of Samsara. I salute them. (728)

যেকৰ কেশৱ সম ।
শ্ৰোতা সব নিৰুপম ॥

মেরুর মূলত বস্তু ।
নাম গাস্ত কথা কস্ত ॥ ৭২৯

The listeners were matchless and like the filaments of Poles, they stayed at the end of the Poles and recited the Name and talked of the Name. (729)

প্রভুর তনয় ধীর ।
শ্রীকৃষ্ণ সুগম্ভীর ॥
ভাগবত মিশ্রনাম ।
ভাগবতে অনুপাম ॥ ৭৩০

The body of the Master was calm, Sri Krisna was very sobre. Bhagavata Misra was proficient in the Bhagavata. (730)

বনমালী বিচক্ষণ ।
অর্থজ্ঞ নিপুণ মন ॥
শ্রীমন্ত কমলাকান্ত ।
সদা লোক প্রবর্ত্তান্ত ॥ ৭৩১

Banamali was skilful and was expert in finding out the meaning and Kamala Kanta was wealthy and maintained them well. (731)

হরি ভ্রাতা মহাভাগ ।
শ্রবণত অনুরাগ ॥
শ্রীমন্ত কেশব ভক্ত ।
দামোদর অনুগত ॥ ৭৩২

Hari Ata, the great soul had a keen desire for listening. Kesava, a prosperous devotee, was also a disciple of Damodara. (732)

গোবিন্দ পৰমধীৰ।
প্ৰেমৰসে বৰে নীৰ॥
শুভাশয় হৰিদাস।
প্ৰভুৰ চৰণে আশ॥ ৭৩৩

Govinda was very steady and profusely shed tears of love. Haridasa, a good soul cherished hope in the feet of the Lord. (733)

ভক্ত মনোহৰ শিষ্ট।
শ্ৰৱণক সদা নিষ্ঠ॥
সপ্ৰেমী ভকত দাস।
কীৰ্ত্তনত অভিলাষ॥ ৭৩৪

Manohara was an honest devotee and was always engaged in listening. Bhakatdasa, a co-sharer in love had a fascination for chanting. (734)

ৰঘুনাথ মহাশয়।
নানা ৰস ৰবিষয়॥
অপৰ গোবিন্দ সন্ত।
সদা কৃষ্ণ উচ্চৰন্ত॥ ৭৩৫

Shri Raghu Nath showered several savours. Another saint was Govinda who uttered Krisna always. (735)

আনো ভক্ত অসংখ্যাত।
সদা প্ৰকাশন্ত যাত ॥
তাসম্বাৰ নামচয়।
পদ বাহুল্যাক ভয় ॥ ৭৩৬

And there were several other devotees there and their names are not mentioned separately for fear of being voluminous. (736)

ন কহিলোঁ ভিন্ন কৰি।
মোক মোৰ বুলি ধৰি ॥
সবে আশীৰ্ব্বাদ কৰা।
কৃপাগুণ অনুসৰা ॥ ৭৩৭

I should be recognised as your own and all should shower upon me their graceous blessings. (737)

দেৱ দামোদৰ পাৱে।
মোৰ মন সৰ্ব্বভাৱে ॥
ৰহোক বিশ্বাস কৰি।
সততে স্মৰোক হৰি ॥ ৭৩৮

May my mind remain fixed at the feet of Deva Damodara and may I always utter the name of Hari by all means and with all faith. (738)

শুনা সভাসদ চয়।
কলিযো তেজিয়া ভয়।

গুৰুৰ চৰণে ভজা ।
বিষয়ৰ সঙ্গ তেজা ॥ ৭৩৯

Oh gentlemen of the assembly, listen forsaking the fear of Kali (Dark-Age), be devoted to the feet of the spiritual guide and give up the desire for Visaya (phenomenal Life) (739)

গুৰু হৰি বস্তু দুই ।
বিচাৰত ভিন্ন নুই ॥
একে বস্তু বুলি ধৰা ।
অভেদ ভকতি কৰা ॥ ৭৪০

The spiritual guide and Hari are apparently two but in reality they are one and the same. Recognise them to be the same and cherish devotion in a spirit of non-difference. (740)

কৃষ্ণৰ তোষৰ বীজ
গুৰু সেৱা হয় নিজ ॥
নমো নমো কৃষ্ণ স্বামী ।
পৰম দুখিত আমি ॥ ৭৪১

The germ for the satisfaction of Krisna is contained in the service to one's own spiritual guide. Obeisance to Lord Krisna, I am indeed a very distressed person. (741)

অপাৰ ঠাকুৰ দেৱ ।
কোটি কোটি কৰো সেৱ ॥

তাবিয়ো সংসার সিন্ধু।
তুমি বিনা নাই বন্ধু ॥ ৭৪২

Oh Infinite God, I bow down to Thee crores of times. I have no friend other than Thee. Save me from the ocean of Samsara. (742)

সন্তর সঙ্গক দিয়া।
কেবল ভকতি দিয়া ॥
কহয় গোপাল মিশ্র।
সংসারত পায়াকৃচ্ছ ॥ ৭৪৩

Take me to the company of the saints and grant me devotion non-qualified. Gopala Misra says this, after experiencing the troubles in the Samsara. (743)

গুরুপদ মনে ধরা।
সংসার সাগরে তরা ॥
সবে পূরা মনকাম।
ডাকি বোলা রাম রাম ॥ ৭৪৪

Keep the feet of the spiritual guide within the mind and save yourself from the ocean of Samsara. May all of you get the desire of the mind fulfilled. Let you utter Rama, Rama. (744)

নিবেদন
Appeal
লেচাড়ি
Lecadi

শুনা সভাসদ ঘোষা ৰত্ন ইহাৰ বিচাৰে কৰা যত্ন
মোৰ বাক্য বুলি নুহুষিবা কদাচিত।
যেই সেই মতে কৃষ্ণ গুণ শুনিলে হৰয় মনপুৰ
মোৰ দোষ তেজি আপোনাৰ সাধা হিত ॥ ৭৪৫

Oh gentlemen of the assembly, listen to "Ghosa Ratna" (Gems of spiritual Dictums), and try to realise its import. You should not neglect it considering it to be my statement. The human mind becomes satisfied if the glories of Krisna are heard even without any proper procedure. So leaving aside my defects please earn your own well-being. (745)

মঞি মহা মূঢ় মন্দমতি যি হেতু নভৈলা কৃষ্ণে ৰতি
এতেকে চিত্তক নুহিকে শুদ্ধ প্ৰকাশ।
তাক অভিলাষে বিচাৰিলোঁ কত অৰ্থ অভিজ্ঞাসি দিলোঁ
ইহাক দেখিয়া নকৰিবা উপহাস ॥ ৭৪৬

I am a great dunce and am of low intellect. My mind has not been attached to Krisna and so I have not been able to express the ideas of my heart correctly. With a view to

doing this, I tried my best and put down many words and expressions without investigating the meaning. Please do not ridicule me for this. (746)

বিমৰ্ষি চাৱা পূৰ্ব্বাপৰ যদি দেখে তাত কিছু মল
নকৰে কি পান মনে কৰি অসন্তোষ।
আক জানি ক্ষমা যত দোষ হৰি ভক্ত সবে হুইবা তোষ
কৰোহোঁ প্ৰণাম সমানক আলিঙ্গন ॥ ৭৪৭

Please look into it from the beginning to the end and if you find any defect in it ponder over it and correct it. Will not a thirsty person drink water, even with reluctance, when it contains some impurities? Considering this, pardon me for all defects and let the devotees of Hari be satisfied. In anticipation I bow down to the elders and embrace my equals. (747)

যিটো মানে তাক শিক্ষা দেওঁ শিক্ষা দিয়া সাধু সঙ্গে নেওঁ
যিটো দুষে সিয়ো দোষী হোক বঙ্ক মনে।
ই কথা বহোক সাধুগণ কৃষ্ণৰ চৰণ দিয়া মন
একান্ত ভক্তক বুলিয়োক নিজবন্ধু।
কৃষ্ণ ৰাম হৰি ঘুষিয়োক সন্ত পদৰেণু ধৰিয়োক
বৎসপদ সম কৰিয়ো সংসাৰ সিন্ধু ॥ ৭৪৮

I mean to instruct him who accepts this and after instructing him I mean to bring

him to the company of the saint but one who rejects it is to be considered guilty. Let him take delight in it. Oh honest men, bear this in mind. The mind is to be engaged at the Feet of Krisna and the single-minded devotee is to be recognised as one's own real friend. Utter Krisna, Rama, Hari and accept the dust of the feet of the saint and reduce the ocean of Samsara to a quantity of water accumulated in the foot-hole of a calf. (748)

নমো নমো কৃষ্ণ ইষ্ট দেৱ কোটি কোটি কৰোঁ পদে সেৱ
হৃদয়ন্তে থাকিদিলা যিটো উপদেশ।
তাৰ অনুসাৰে বিৰচিলোঁ ফলে সমে আমি সমৰ্পিলো
তযু পাদ পদ্মে সম্পূৰ্ণ হোক নিশেষ ॥ ৭৪৯

Obeisance to Krisna, the Deity of one's own. I bow down at His feet crores of times as this has been advised to me by Himself residing within my heart. According to His dictates I have composed this and I dedicate it to His lotus Feet together with the fruit so that it may attain perfection. (749)

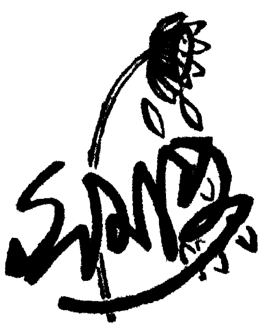
শুনিয়োক ইটো সভাসদ বৈষ্ণৱ বৰ্ণন ইটো পদ
ইহাক চিন্তিলে পূৰিবে মনৰ কাম।
কহয় গোপাল মিশ্ৰে সাৰ হেলেসে সংসাৰ হৈবা পাৰ
সভাসদ লোকে ডাকি বোলা ৰাম ৰাম ॥ ৭৫০

Oh gentlemen of the assembly, listen to me, to this verse of the story of a Vaisnava. If this is meditated on, the desire of the mind will be fulfilled. Gopal Misra asserts with confidence that if this advice is followed then one will be able to cross over the Samsara. Oh gentlemen, please utter Rama, Rama with alacrity, (750)

দামোদরং প্রপন্নোহহং করুণানন্দসাগরং ।
নির্ম্মিতা কবিরত্নেন ঘোষারত্ন প্রবর্ত্তিকা ॥

I bow down to Damodara, the ocean of compassion and joy. This treatise of the Ghosa-Ratna (Gem of dictum) has been composed by Kaviratna (The jewel of poets).

THE END



"দেৱ দামোদৰ গুৰু পুথি প্ৰকাশন সমিতি'ৰ জৰিয়তে আৰু অনু-প্ৰেৰণাত প্ৰকাশ কৰা গ্ৰন্থ—

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